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Historic Kashmir

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# Contents

<b>Introduction</b>	
▪ <b>Kashmir Archives</b>	<b>1</b>
▪ <b>Cultural Heritage of Kashmir</b>	<b>11</b>
▪ <b>Ancient Kashmir a study of administration and society</b>	<b>22</b>
▪ <b>History and culture of Kashmir</b>	<b>30</b>
▪ <b>Kashmiri Language</b>	<b>43</b>
▪ <b>Lakes and Gardens of Kashmir</b>	<b>49</b>
▪ <b>Floods, Famines and fires</b>	<b>55</b>
▪ <b>Currency in Kashmir</b>	<b>66</b>
▪ <b>Brithis Policy in Kashmir</b>	<b>73</b>
▪ <b>Calligrphy</b>	<b>78</b>
▪ <b>Buddhism</b>	<b>86</b>
▪ <b>Lalitaditya and Shahab-ud-din</b>	<b>94</b>
▪ <b>Shaikh Noor-ud-din wali</b>	<b>99</b>
▪ <b>Science and Religion in everyday Life</b>	<b>106</b>
▪ <b>Maharaja Hari Singh and freedom Struggle</b>	<b>112</b>
▪ <b>Ladakh region and People</b>	<b>133</b>
▪ <b>Zorawar Singh</b>	<b>146</b>
▪ <b>Boundary Between Ladakh and Tibet</b>	<b>158</b>
▪ <b>Gopkar Winery</b>	<b>177</b>
▪ <b>Threads of life the Shawlbauf Agitation</b>	<b>181</b>

## INTRODUCTION

▪ Revenue Administration Historical Background	196
▪ Ancient Links between central Asian Contries and Kashmir	211
▪ Buddhism in Kashmir	223
▪ The Great Yuechi in Kashmir	236
▪ Advent of Islam in Kashmir	244
▪ Parihasapura Capital of the 8 <sup>th</sup> century India	267
▪ The Sacred Grave of Abhinava Gupta	286
▪ Leap forward Policy of Ranbir Singh	294
▪ The Silk Road	299
▪ Socio Cultural Structure of J&K	307
▪ Robert Throp a forgotten martyr of Kashmir	313
▪ National Conference	323
▪ Abolition of landlordism in J&K	339
▪ Etymology of Kashmir	353
▪ Encyclopaedia Kashmiriana	361
▪ Places of Historical Interest	382

*The present day State of Jammu and Kashmir , consists of the Valley of Kashmir, the northern dilly regions of Ladakh, Baltistan, Hunza, Nagar, Gilgit, Puniyal, Ishkoman, and the Western hill regions of Kannah, Muzaffarabad and the Southern regions of Poonch, Rajauri, Jammu, Kathua, Doda, and Kishtwar. Besides these regions, the State exercised suzerainty over Chitral, and some territorial pockets in Tibet. Out of all these regions, the Valley of Kashmir has retained superior position through out various phases of history. In the glorious reign of Lalitaditya, some time in the 7<sup>th</sup> 8<sup>th</sup> century, the capital of the North India existed at Parihasapur in Kashmir. During the regions of the Hindu rulers, the Valley of Kashmir did establish its supremacy over various principalities around it. And the Raja of Kashmir was accepted as an overlord by Poonch, Rajauri, Basmoli, Chamba and Jammu. During the Sultanate period, the boundaries of the Kingdom of Kashmir, extended right upto Pindh on one side and Parhand towards Delhi. In historic terms, this phenominen is termed as the greater Kashmir.*

*The present work is a collection of historical essays, written from time to time, by the author on the history and culture of Greater Kashmir. These historical essays over a very long period, starting from ancient*

*times to the modern period of history. Most of the topics dealt with in this volume, constitute subjects for researches on Doctorate level. This is hoped that the students of Kashmir history and culture would take up these topics for conducting higher researches. Nothing is final in the domain of researches. As such, the ideas expressed by the author are his own and these can be interpreted in other ways by future researchers.*

## Chapter 1

### KASHMIR ARCHIVES

There are three Archival Repositories, at Leh, Jammu and Srinagar, which house records of the Government. The earliest document is dated 1724 A.D. but we do not have continued series up to 1847. It may be mentioned at the outset that we do not possess any official records, except a few stay documents, about the Mughals, the Afghans and the Sikhs who became our rulers after the fall of Yakub Shah Chak. Most of these records are in the shape of files and of registers known as "Kitab Navisi Registers". They are in Persian, Urdu and English. Whereas the British wanted to have a ring of buffer states around their much prized Indian dominion, they created the Jammu and Kashmir State by the sale of Kashmir and Dogra

Kashmir to the Dogra Raja of Jammu by the Treaty of Amritsar, 1846. They also helped Gulab Singh in crushing the revolt of the Kashmiris. The creation of Kashmir State is to be seen in the context of the Anglo-Russian rivalry in Central Asia and the lengthening of the Russian shadow towards the north western frontiers of India. The Dogra rulers of Kashmir established their Records Repository at Jammu. These records went on gathering in volume and at present the majority of our records are

housed in the State Archives Repository at Jammu.

The administration of Kashmir and Ladakh gave rise to the establishment of small departmental record rooms there as well as creation of more and more records. The result had been, the eventual creation of separate Archival Repositories at Srinagar and Leh. Hence at present we have our records preserved in the three Repositories at Jammu, Srinagar and Leh. The records at Leh deal with the administration of the frontier illaqs, land revenue, trade with Central Asian Chiefships and Tibet and activities of the Moravian Mission and the British Joint Commissioners appointed to look after the British interests beyond the frontiers. The records at Srinagar are mostly provincial records. Therecords at Srinagar are mostly provincial records. The records at Jammu are mainly records of the Chief Minister and his secretariat previously known as 'Daftar Diwani' and 'Saddar Dafter'. Besides these, Army Records and Political Department Records are also housed at Jammu. Settlement and Revenue records are housed in the Revenue and Settlement Record Rooms at Srinagar and Jammu and these are under the administrative control of the Revenue authorities.

Taken together we have preserved the following items of records and documents:

- i) Individual documents in Turkish, Tibetan, Dogri, etc.
- ii) Persian records, 1724 to 1892.
- iii) Kitab Navisi Registers (Persian), 1847 to 1927.
- iv) Old (English) records, 1868 to 1921.
- v) Private records of Maharaja Pratap Singh, 1885 to 1924.
- vi) State Department records (English), 1885 to 1924.
- vii) Vernacular records, 1889 to 1921.
- viii) Secretariat records, 1889 to 1965.
- ix) Council Proceedings, 1922 to 1926.
- x) Military Records, 1922 to 1943.
- xi) His Highness orders, 1926 to 1943.
- xii) Council and Cabinet order, 1943 to 1965.
- xiii) Departmental Records, 1947 to 1965.



### Histroic Kashmir

The State Archives Repositories at Jammu and Srinagar maintain two reference Libraries for use of administrators as well as research scholars. These Libraries house books on law, history, administration and other subjects. Besides these, all official reports and publications of the Government have also been collected. Reference books include all books published about Kashmir so far. Besides the above, the following are preserved for the use of scholars.

1. Administration Reports, 1872 to 1965.
2. Jammu and Kashmir Gazette, 1889 to 1965.
3. Panjab Gazette, 1925 to 1934.
4. India Gazette, 1925 to 1955.
5. Census of India, 1891 to 1965.
6. Jammu and Kashmir Civil and Military Lists, 1893 to 1942.
7. Jammu and Kashmir Praja Sabha Debates, 1934 to 1946.

The State Archives have organised a repository of maps at Srinagar. More than a thousand maps, handmade as well as printed, have been preserved in the Archives Repository at Srinagar. The Department has a manuscript library of its own, which houses old and rare

### Kashmir Archives

manuscripts in Sanskrit, Arabic, Persian, Urdu and Kashmiri. These manuscripts deal with history, religion, literature and culture.

Persian records include some of the most rare and precious ones from the point of view of political and administrative history of the State. Regular series of Persian records pertaining to the Jammu and Kashmir start from 1847, but certain stray documents of the earlier period have found their way into the Kashmir archives. Some of these are:

- a) *Pattas* granted to Raja Drup Dev of Jammu and Raja Ranjit Dev of Jammu by the Mughal Emperors, Mohammad Shah (1719-1748) and Shah Alam Sani (1760-1806).
- b) *Patta* regarding continuance of the payment of Zakat by Tibetan and Kashmiri traders and fixation of import of shawl wool by them.

As is well known, Kashmir is famous for its shawls, and the finest shawls in the world are synonymous with the name of Kashmir. But it is curious that she has always imported the fleece derived from Asian species of mountain goats of Tibet and Central Asia. It was

imported through the Treaty Road, which served as a means of commercial-cum-political penetration into Central Asia for the British. The appointment of various British Joint Commissioners for this road and the mission of Douglas Forsyth testify to the importance of this route.

- c) Treaty concluded with Lhasa by Wazir HariChand and Ratnu in 1842 is of special interest to scholars who are interested in the investigation of our national boundaries.

Persian records of post-1847 period are very important source material for the administration of the two Dogra Rulers, Gulab Singh and Ranbir Singh (1816 to 1885). These throw abundant light on the creation of the Jammu and Kashmir State and subsequent suppression of the revolt of the Kashmiris. The British having sold Kashmir to Gulab Singh by the Treaty of Amritsar (1846), also helped him with military aid in occupying the territory and in suppressing the hilly chiefs of Uri, Muzaffarabad and Karnah.

Vernacular records and State Department records throw much light on the British policy in Kashmir. Ranbir Singh was encouraged by the

British to subdue Baltistan, Gilgit, and Chitral. Having subdued and brought under his sway the whole of Ladakh, Baltistan and Gilgit region, he tried to penetrate into Yarkand. The British then came forward and put a stop to this policy. They wanted to post their own

political agents in Srinagar, Gilgit and Leh. There is abundant material in our archives on the diplomacy of the British 'Forward School' on the north western frontiers. The British encouraged Ranbir Singh to spy on the Russians, for which the first Russian school was established at Srinagar and spies were sent into Russian territories.

The Private records of Pratap Singh show his miserable life due to the British intrigues in which his own brother Amar Singh was involved. The result was that the Maharaja was dethroned and the administration passed into the hands of the British Resident in Kashmir. It was the Amrita Bazar Patrika which came to the rescue of the maharaja and its editor exposed the secrets of the British policy which led to the debate in the British Parliament and publication of the famous 'Condemned Unheard'. Residents in Kashmir and works of public utility done by them. As Kashmir had acquired importance in the context of the Anglo-Russian strategy in

### Historic Kashmir

Asia, the British constructed roads from Kohola to Srinagar and Srinagar to Gilgit for military purposes. A British Agency was established at Gilgit.

The records about Gilgit and Chitral are very important. Gilgit became an important point in the defence of the British empire. It was from this place that affairs beyond the frontiers were investigated. It served the British in their venture to pressurise Afghanistan. It became a base for their expeditions to Chaprut and Chalt. The State assisted the British in their political missions to Central Asia by Col. Lockhart and Mortimer Durand, renowned for the Durand line. The above facts are borne out by numerous files in the State Archives.

Political records in the Archives and C.I.D. diaries are full of details about the history of Kashmiri freedom movement.

In order to encourage research, the Government has framed Historical Research Rules, by which all pre-1925 records have been thrown open to bonafide research scholars. Besides this, search cases are being conducted and information is given to research institutions. In order to facilitate finding of documents, most of the records have been indexed up to 1950 and

### Kashmir Archives

twenty five Index Volumes are available for consultation. Up till now, only a few scholars have consulted these records. Some of the subjects on which researches have been conducted are:

- i) Maharaja Gulab Singh (1846-1857).
- ii) Maharaja Ranbir Singh (1857-1885).
- iii) British Policy towards Kashmir (1846-1921).
- iv) Constitutional Development in Kashmir (1857-1957).
- v) Freedom Struggle in Kashmir (1931-1947).
- vi) Development of Education in Kashmir.

With the establishment of the Post-graduate department of History in the Kashmir University, more and more scholars are coming forward for consultation of records. Besides the Kashmir University, the Punjab University and the Delhi University have deputed their students for research to the Kashmir Archives. Still, I feel that there is a vast scope for further research into the Kashmir archives. Very good work can be done on Ladakh and Baltistan. None has consulted or done any work on 'Kitab-nawisi' registers, which deal with the day-to-day administration of Ranbir Singh (1857-1885).

It is gratifying to note that the Government is keen to reorganise the State Archives on the lines of the National Archives of India. What is particularly needed is the centralisation of all records repositories, which would remove the present difficulty of a scholar having to consult records in the three provincial repositories at Leh, Jammu and Srinagar.

## Chapter 2.

### Cultural Heritage of Kashmir

In about 8000 B.C. the valley of Kashmir was a vast lake surrounded by the lofty mountains<sup>1</sup>. The Nilamata-purana of Nila-naga is the earliest source of information about the origin of Kashmir, its earliest inhabitants and its tirthas. It tells us as to how Shiva drained off the lake by striking the mountains with his trisul, how the Nagas succeeded in killing the Jalod, the ruler of the clan inhabiting the lake and the details about the fourteen tribes, which later on settled in the valley<sup>2</sup>. Kashmir then came to be known as Satidesha, and people by various tribes, such as, the Nagas the Pishachas, the Gandhravas, the Sakas, Tunganas, and the Yavanas<sup>3</sup>. The Nagas, who were of Turanian stock were the first inhabitants of the valley, were in majority and they were the first to accept the doctrines of Buddhism.<sup>4</sup> They were the sun and the serpent worshippers of the pre-historic times.<sup>5</sup>

The earliest references to the valley of Kashmir are contained in the Greek classics of Ptolemy<sup>6</sup>, Dionysios<sup>8</sup>, Hekataios<sup>9</sup>, and Herodotos<sup>10</sup>. The Chinese have also referred to Kashmir and there are clear references to the valley in the Annals of the T'ang dynasty<sup>11</sup>, but these pertain to the 6<sup>th</sup> century. A.D. The Arabic works of Al-Masudi, Al-qazwini, Al-Idrisi and

Al-Beruni also contain references to the valley of Kashmir and in this connection, Al-Beruni's India is most authentic.

Excavations conducted at Burzahom have revealed that the earliest inhabitants of the valley were cave-dwellers or pit-dwellers. It was in about 3300 B.C. that the people of Kashmir chose the various krewas or uplands for their residential purposes. The ancient site has yielded a large number of bone and stone tools, in the shape of harpoons, needles, arrow-heads, spear heads, axes, chisels etc<sup>12</sup>. Of unusual interest are the burials of human beings and animals so far located in the habitation chambers. The excavations also revealed the first ever found rock painting, depicting a hunting scene during day, illuminated by the two shining runs, which is perhaps the earliest specimen of primitive art in Kashmir<sup>13</sup>.

During the 6<sup>th</sup> century B.C. the Archaemenian monarchy rose to power in persia, Afghanistan and other regions of the northern India under the leadership of Cyrus the Great. The valley of Kashmir, which formed a part of Gandhara, came under the influence of the Bactrians, Scythians and the Parthians. Alexander the Great marched his armies into India in the beginning of 326 B.C. After his

departure many small Greek chiefships arose in the north western regions of India and Demetrius became the ruler of a big kingdom, which included Kashmir also<sup>14</sup>.

Among the Greek rulers, whose coins have been located in the valley are Euthydemus I Apollodotes, Menindrou. Anti-machos Nikephoros, Hippostratos, Azez, Azilies, Vonones, Spalagadames, Spalirises, and Maues<sup>15</sup>. It was Menandrou, who after having been defeated by Naga-sena in a religious discussion, became a Buddhist<sup>16</sup>. It was during the Greek period that the cultural traditions in Rome, Byzantium, Syria and Persia travelled to the valley and its influence can be traced in the archaeological style of the sun temple of Martanda<sup>17</sup>. Similar foreign influences can be traced in the constructional style of Takhat-I-Sulaiman, and the Buddhist terra-cottas of Harwan, Ushkar and Akhnur.

The Yu-echi tribes of the Kansu region in China occupied Gandara in about 177 B.C. and they are known as the Kushanas<sup>18</sup>. Kalhana in his Rajatarangini provides historical evidence about the three Kushana rulers, Hushka, Jushka and Kanishka, who ruled over Kashmir in about the first century, A.D. and founded many towns, viharas and Buddhist stupas in the valley<sup>19</sup>.

During the powerful reigns of the Kushana kings, the people of the valley adopted Buddhism as their religion<sup>20</sup>. It was during the reign of Kanishka that the 4<sup>th</sup> Buddhist Council was held in Kashmir<sup>21</sup>. The final decisions of the Council were engraved on copper plates and deposited in a stupa in the valley<sup>22</sup>. Henceforth, the valley became the fountain-head of the Mahayana Buddhism, which was popularised by the Kashmiris in Central Asia, Tibet, China and South-East Asia. Vairochana was the first Kashmirian missionary, who built the first Buddhist vihar at Khotan in the Central Asian region<sup>23</sup>. Most famous among the Kashmirian monks, who introduced Buddhism in China, are Kumarajiva, Buddhayasas, Sanghabhuti, Vimalaksha and Gunavarmana.<sup>24</sup> The latter is renowned for his missionary activities in Java, Sumatra, Bali, Borneo and other islands in the South-east Asia<sup>25</sup>. It was in the 7<sup>th</sup> century that Buddhism lost its popularity in the valley and Hinduism asserted its dominant position due to the patronage extended to it by the Kings of Kashmir. It was Nara, who started the process which eventually resulted in the extinction of Buddhism from Kashmir.<sup>26</sup>

During the period of the Karkotas, Kashmir developed a humanistic philosophy of its own, known as the Kashmir Shaivism. The

Agamas, which gives a description of dialogues between Shiva and Parvati, were compiled with suitable interpretations by Somananda in the 8<sup>th</sup> century. Utpaladeva and Abhinavagupta further developed them with detailed commentaries like the Ishvara Praysbhijna and the famed Tantraloka. The Kashmirian scholars worked out a monistic philosophy which is quite distinct from the Advaita Vedanta. They taught that phenomenal existence, though transitory in nature was not unreal and manifested in its phenomenal aspect. It continues to be what it has been eternally, the limitless, all inclusive; blissful and external consciousness<sup>27</sup>.

The Kashmiris excelled in architecture during the period ending the 12<sup>th</sup> century A.D. The Archaeological remains at Awantipur, Martand, Taper, Mattan and Prihaspur are the most remarkable existing monuments in India<sup>28</sup>. The Kashmiris re-arranged the motifs they had ready at hand into a new artistic combination which was so beautiful and at the same time so dignified that it fixed for all succeeding centuries the ideal of what a temple for the God should be<sup>29</sup>. This splendid architecture of Kashmir is our most treasured heritage.

The Kashmiris contributed voluminously to the Sanskrit literature in India. Not only in the

field of poetics where the Kashmirian scholars have excelled all others, their contributions in the field of philosophical and historical literature are superb and notable<sup>30</sup>. Out of all the regions in the country, Kashmir excels in producing continuous series of historical records from ancient times to the present century. In the field of historiography, the names of Ratnakara, Ralhana, Suka, Stivara, Jonaraja, Mulla Ahmed, Mulla Nadri, Mohammad Mehdi, Haider Malik. Mohsin Fani, Narayan Koul, Mohamad Azam, Birbal Kachru, Hassan will be remembered always.

Islam made its headway into Kashmir through the efforts of the Muslim travellers, soldiers, scholars and saints, who visited the valley in the 8<sup>th</sup> century A.D. It was Brahamaraja, who invited the seven Muslim princes for an invasion of Kashmir<sup>31</sup>. Harsha appointed Muslims in his army and they enjoyed great influence on him. There are many indications in the Rajatarangini of Kalhana, which show Harsha's leanings towards Islam<sup>32</sup>. But it goes to the credit of Gyalpo Rinchina, the last Buddhist ruler of Kashmir, to have brought Islam to the masses by his voluntary conversion at the hands of a fakir, whose tomb at bulbul Lankar has become our national heritage. It was

Islam, which completed the process of the blending of cultures in the valley.

The period of the Sultanate, from the beginning of the fourteen century to the end of the 16<sup>th</sup> century is a golden period of national glory in the history of Kashmir. It was a period when the valley of Kashmir had its own rulers. During Sultan Shihab-ud-din's reign, the Kashmiris extended the boundaries of India right upto Gazni, Qandhar, and Badakshan<sup>33</sup>. Sultan Zain-ul-abidin (1420-1470) was undoubtedly the greatest ruler in the history of Kashmir for having ushered benevolent rule for the people. Due to our love and affection for him, we still call him—Badshah or the great king. He was honoured with the appellation of Narayanavtara by the Kashmiris<sup>34</sup>. During the Sultanate, the Kashmiris evolved a new humanistic philosophy known as the Rishi Order, founded by the great patron saint of Kashmir, Hazrat Shaikh Noor-ud-din Wali<sup>35</sup>. These Sufis played an important role as preachers of love, justice, social reform and Islam. These Rishis, who belonged to various faiths, were the harbingers of secularism, world brotherhood and peace and it is due to them that the Kashmiris have remained tolerant in their outlook and behaviour throughout the centuries.

The Sultans of Kashmir were great builders but with the passage of time, nothing remains of their works except the tomb of Sultan Zain-ul-Abidin's mother, the tomb of Sayed Mohamad Madni and the Khanqah of Shah Hamdan. They gave to the world, what is known as the wooden architecture of Kashmir, which has a distinct style of its own.<sup>36</sup>

It was during the period of the Sultans, that arts and crafts for which the valley has attained world fame, were introduced. The weaving of the shawls, the wood work and the papier-machi were brought to Kashmir from the Central Asian region. Some of the Sultans like Badshah, Hassan Shah and Yousaf Shah were great patrons of music and now, the santoor and sofiyana and the rouf has become synonymous with Kashmir.

The Mughals, though conquerors of Kashmir, added to our cultural heritage in the shape of various Mughal gardens around the Dal Lake and at various places in the valley. It was due to the Mughals that the ancient glory of Kashmir, as the paradise on earth, was restored<sup>37</sup>. They were the great patrons of learning and it was during their period that Dabistan-I-Mazahib, an authoritative work on comparative religions was compiled by Mula

Mohsin Fani. The greatest of the Persian poets of Kashmir, Mulla Tahir Ghani composed his world famous Divan in the middle of the 17<sup>th</sup> century.

It was due to the progressive and secular thinking of the Kashmiris that they joined the freedom struggle without any distinction of caste, creed and colour. Since pre-historic times, Kashmir has been a meeting ground of many a varied and rich cultures. While absorbing new ideas, the Kashmiris on their own part have created a mixed and composite culture which is tolerant, humane and kind at the same time. Such a happy blending of cultures is peculiar to the valley only and has influenced them upto the present times in their outlook on every day affairs and problems<sup>38</sup>. Our composite culture which is Buddhist, Shavist and Islamic at the same time is the hall-mark of the Kashmiris and we are proud of it.



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### **Chapter 3**

#### **Ancient Kashmir A Study Of Administration And Society.**

In reality these offices, existed before Lalitaditya also, but he made an innovation in it. In his reign the different ministries were appropriated to the Chief and the Deputy Ministers. The Chief Ministers of each Department belonged to the Highest class in the Society whose title was Shahi. It seems that the highest administrative posted were granted to the princes and bourgeois.

Jayapida organised the administration of justice on a better system. He established an office for the administration of justice. This office was given a writ from the sovereign. He also created the office of moving Treasurer for the expediency of financial business during campaigns.

Sankara Varman whose reign commenced in 883 A.D. was extravagant and hence exacted money by various methods. For this purpose he established two offices, namely that of Lord of the market and official of the Domestic Affairs. The king got his share from the profit and expenditure of the market. Collected fees and other taxes levied on domestic affairs. The office collected fines, taxes and other imports within the interior of the cities.

The departments had secretaries and clerks also. Written records were not kept abundantly. Every official business was done orally up till 9<sup>th</sup> century.

### The lord of the Gate

One of the most important officials was 'the Lord of the Gate'. There were several such officials in the kingdom. These officials held charge of the passes leading into Kashmir. Mostly this post was held by a military general, who was allowed to keep a substantial force under his command. The Lord of the Gate was a very important official in ancient Kashmir.

### Police and prefects

The whole country was divided into provinces, each under a Governor called "Mandalesa". Each city had a prefect who was called "Nagara Dhikrta". There were prefects of police also appointed for the maintenance of law and order. The 'Ekangas' was an organised military body employed for Police duties. The duty of the prefect of police was to capture and punish criminals. There was another official called the 'prefect of property' whose duty was to secure double revenue for the Raja. King Harsha had appointed prefects for the overthrow of the divine images'.

### Padagra Office.

The chief minister had his own office which was called the "Padagra." It dealt with executive as well as revenue administration. Mostly this office was concerned with the finance of the State. This office raised the revenue of the state by various methods.

### Justice

The administration of justice was neither efficient nor speedy. The Raja was the final authority on law. There were a few judges in the kingdom. There was a Chief Justice also. People decided their cases in presence of village elders. The Raja heard important cases. There was no regular or organised system of courts. No written application and no written judgements are found in ancient chronicles. The complaint was heard orally and decided orally in presence of both parties. King Harsha (1019-1101A.D.) had hung big bells in his palace hall, and he was informed by their sounds when pulled by the complaints.

### Punishments.

Punishments varied, according to the status of persons. The upper classes were either left unconvicted or fined lightly. Execution as a punishment was not inflicted on Brahmans and

princes. Om-Kong, the were thrown into pits. There was a variety of punishments. Offenders, cheaters and defaulters were banished and exiled. The branding.

### Agriculture.

Agriculture, was it is even now, the chief occupation in Kashmir. The majority of the people were simple cultivators, who paid share of the produce to the feudal lords, or to the king. The agriculturists paid land revenue in kind. Different varieties of food stuffs were grown. The chief food of the masses as it is now, was rice. This has always been the chief and the most important produce of Kashmir. The requires, marshy lands, abundance of water rich land, springs and streams which are all in Kashmir. The other food stuffs produced in the valley were, barley, maize and fruits.

Grapes of Kashmir has been repeatedly mentioned by the historians of ancient period. They enjoyed a high reputation outside Kashmir. The special quality of grapes has been designated as Kashmira, by Sanskrit Kosas. The masses took it as fruit and also extracted wine juice out of it.

Big irrigation canals were constructed by benevolent monarchs. King Suvarna. King Damodara, king Lalitaditya and Avantivarman

were those kings, who took interest in the betterment of agriculture. They got constructed bunds, streams, and canals for irrigation purposes. Suya, the engineer in the reign of Avantivarman, has achieved a fame and name in history, for his elaborate system of canal irrigation. He constructed a net work of streams for the whole valley and the distribution and size of each canal was fixed for every village. All these measures led to the abundance of agricultural products.

Droughts and floods were most destructive and caused terrible famines in the country. The description of famines, in the ancient history of Kashmir are most horrible. The hungry masses snatched remnants of food from each other fighting for it like vultures. Some threw themselves in rivers some in fires and thus ended their miserable lives. During famine, one could see hungry cor-pses lying on road side with vultures and dogs assembled on this flesh feast.

### Saffron

Grapes and saffron cultivation has continued from ancient times in Kashmir. This valley has been famous for 'Kashmira' (grapes) and 'Kesar' (Saffron) specially and these two products of Kashmir have been praised by all historians, and travellers to this land. Saffron,

cultivation has flourished in Padampora (Pampore) from times immemorial.

### Religion:

Budhism held an important position in the early ancient history, but latter Hinduism came in vogue. These two religions went side by side for many centuries. Religious endowments were granted and some time confiscated by the kings. Some time killing of all animals was prohibited. The priests had their own corporations. They also indulged in politics and were able to bring many revolutions. There existed the money of "Wearing skins of cows and other animals in cases of serious penances." The Brahmin class often brought pressure on kings by their hunger strikes, The atheists have also been referred to in this period the Muslims, were employed in the army by king Javasinha in the 8<sup>th</sup> century.

### The early society:

The Aryan society in the beginning of the ancient period worked and produced collectively. They were divided into groups or tribes. Every body worked, not for his.

### Army

The army administration was under a minister who often held the post of the Prime Minister. Expeditions were led by ministers or

### Historic Kashmir

by kings in person. The army was composed of cavalry, infantry, kings bodyguard and elephants

Castles, forts frontier posts and watch stations were kept under special prefects. The soldiers of any army consisted of the Ekangas, the Damaras, the "Chandals" and the "Mleechs." The latter two groups belonged to lower classes in the society. In the 12<sup>th</sup> century Muslim soldiers also entered in to the services of the Hindu kings of Kashmir.

### Feudalism:

Nominally all lands belonged to the king and the cultivators had only agricultural rights. They cultivated lands and paid share of the government. The whole country had been divided among feudal chiefs, by the kings, Jagirs, were granted to the upper classes, military generals, princes and the Brahmins, Land was divided into various sections i.e. the Khalsa, or the state reserved land. The estates, the religious endowments to shrines and the private lands.

Greedy officials landlords, and feudal chiefs, looted the poor agriculturists. They, even advised the kings to search and find wealth from the land. A few kings used to take all harvest. Leaving, nothing for the cultivators. This was practised for several years continuously. In the reign of king Jauapida, not

a single shaft of the produce was given to the cultivators for 3 years. The king was joined in this loot by his favorites, friends and officials with the result that the agriculturists were reduced to starvation.

The Brahmin class, was the most favorable class, due to power politics, and thus received, always big tracts of lands as religious endowments and Jagirs. These lands were utilised by the Brahmins for their own betterment. The second class which received Jagirs, was the military class, but in their case only Jagirs could be confiscated.

## Chapter 4

### **HISTORY AND CULTURE OF KASHMIR**

The valley of Kashmir is nearly 84 miles long and 20 to 25 miles broad surrounded on all side by a chain of mountains ranges. It is situated in the heart of Asia between  $33^{\circ}$  N and  $74^{\circ}08'$  TO  $75^{\circ}25'$  E. the valley is at an altitude of 5000 ft to 6000 ft. above the sea level and the mountains reach the height of 12000 ft to 18000 ft. it covers an area of nearly 4000 Sqr. Miles and is full of streams, lakes, springs and rivers. Nearly all the mountain ranges are full with forests and meadows. The whole valley is full with patches of rice fields, fruit trees, flowers gardens and blue water. Kashmir being surrounded by snow-capped mountains, it has helped it to remain safe foreign intrusions and helped its people to preserve its culture, which is basically Buddhist but mixed with Semitic, Greek, Aryan and Central Asian cultures. This would show that Kashmir is an ancient land.

A few historic sites have been located in the valley and one of these is at Burzhom, where excavations are being conducted at present. The site may be as old 3000 B.C. This is the settlement of pit dwellers, who used to live in Kashmir nearly 5000 years back. *Nilmatapurana*, tells us that early settlers in Kashmir were the *Nagas*. Then came the

*Pisachas* and last of all came the people from the plains. Enthologically various tribes and races have influenced the original inhabitants original physical characteristics.

The Nagas were the earliest settlers of Kashmir. In Kashmir, means a spring. The Nagas of Kashmir were named as such because, they had to do some thing with springs or snakes. In Kashmir, as in the Himalayan range of mountains and in the forests, we have innumerable springs and lakes. In old days, each tribe had its habitation near a spring. In Kashmir, a spring is known as a *nag*. Hence people living near a spring were called the Nagas. These tribes, had to clear the forest land of wild animals as well as snakes, whome they feared and respected. This gave rise to the workshop of snakes also among the primitive tribes living in the Himalayan borderland. Then came the *pisachas*, who belonged to the Aryan tribes from the west. Some of these were of Semitic origin and they introduced Semitic beliefs. Siva worship either originated from Kashmir or came from the *Pisachas*. Then, the settlers from the plains came and introduced Buddhism here. Then Mongols and the Huns tried to introduce their rituals and later on adopted Buddhism. The Buddhist and the Hindu beliefs and rituals gave rise to an admixture of

### Historic Kashmir

the both and when Islam came to Kashmir, it found ready adherents. Infact, Islam was introduced into Kashmir by a Buddhist king named Gayalpo Rinchanca. The net result of all the admixture of ideas beliefs and rituals is the blended and harmonised culture that has grown in Kashmir since so many centuries.

The Nilmatpurana has to be re-interpreted so as to give early political set-up in Kashmir. In ancient times according to it, 527 Nagas were worshiped and 4 among them were important. This can interpreted to them that during ancient times, in Kashmir there were 527 Nagas chiefs and 4 important ones among them were Bindusara, Srimadaka, Elapatra and Utteramansa, who were feudal lords, the south the west and the northern part of Kashmir. Nilla-Naga has been the earliest Naga chief of the whole valley of Kashmir. Later, his Kingdome got divided into four chiefships as mentioned above. These naga clans and some of the descendents of these 4 chiefs weilded some power even up to the 14<sup>th</sup> century.

Buddhism was adopted by the Kashmiris in the 3<sup>rd</sup> century B.C it became a mass religions during the reigns of Huska, Juska and Kanishka. During the Kushan period, Kashmir became a centre of the Buddhist missionary activities. A Large number of *viharas* were built in the

valley. Kashmir scholars went to other countries for Propagation of the Buddhist faith. During the rule of the Karkotas, Buddhism received a set back and when Avantivarman came to the throne in the beginning of the 9<sup>th</sup> century, he started re-innovation of Saivism and Brahminism. This resulted in the persecution of the Buddhists, who fled away to Dardistan and Gilgit. It may be mentioned here that Kashmir has played an important role in the development of *Mahayana* and Kashmiris have preached the *Dharma* in Tibet, central Asia and China.

Kashmir Saivism received royal Patronage under the Utpalas, who succeeded the throne of Kashmir after the Karkotas. Vasugupta propounded a new form of philosophy known as the *Trika* to combat Buddhism. The *Trika* contained a synthesis of all previous spiritual disciplines and canons. It deals with the man, the universe and its ruling principals. The *Trika* is meant for all human beings irrespective of cast and creed and may be termed as a science of humanism.

Saivism having become popular with the people, many Buddhists came into its fold. The result was that a large number of the Buddhist shrines and seats of learning became centers of the new philosophy. And, when the philosophy of Islam entered into Kashmir in the

beginning of the 13<sup>th</sup> Century, it succeeded in bringing the remaining Buddhists into its fold. In fact Buddhism found a refuge in Islam. Now, they had to face only the divided Brahminism—the Saivism, the Vaisnavism and the worshipers of the sun, the fire and other minor gods and goddesses. The net result was that majority of the people adopted the Islam faith. Finally, when the Buddhist king Rinchina became a Muslim, the new religion received the much needed royal patronage and the end of the other religions was sealed.

We do not get full information about the lives of the people in ancient Kashmir. Early works like the *Nilmatapurana* do not tell us much about the masses; so is the case with the *Rajatarangini*, which is a story of the kings and the queens. Still some little information about the people in general can be reconstructed from these sources. During the Naga period, it appears that the whole of Kashmir was partitioned among 527 tribes each having a chief. It was a self composed tribal organisation around springs and lakes. This clearly shows that the Nagas had entered pastoral stage and their main occupation was either agriculture and to some extent hunting. Of course, each tribal settlement had a chief and their needs being few, they were not divided and it had traces of common communes. The Naga community with



### Ancient Kashmir a Study of Admins. and Society

a Naga chief at its head was a self sufficient community. It appears that caste system as what we have now in the Brahminical system, was there.

Then came the pishachas, who were probably Aryans, who brought some sort of caste system. As time passed, new classes came into existence and many distinctions began to develop. The masses were mainly agriculturists who were the backbone of the society. The people led a herd life and they were exploited by the upper classes like the royalty, the *Damaras* and the Brahmins. It seems that divisions in the society were based upon racial, religious and economic factors. The royalty and the apprehend and enjoyed luxurious life to the brim. Kalhana gives us the story of kings and queens, who were masters of the land did whatever they liked. The Brahmins were the privileged class and they rose to the position of councilors, ministers and military officers. They lived on religious endowments, revenues and offerings of the people.

The *Damaras* were the most important class in ancient history of Kashmir. This was the class of feudal lords, who controlled villages as well as recruits. They could raise contingents villages as well as recruits. they could raise contingents of soldiers at the time of need. They

### Historic Kashmir

had their strongholds in various parts of Kashmir and the kings ere at their mercy. Hence they welded much political power.

The *Dombas*, the *Nisadars*, and the *Chandals* were the low-caste people who worked as menials. The bureaucracy, called the *Kayasths*, usurped the revenues of the state, besides their usual salary from the kings. At the close of the 12<sup>th</sup> century, we find Kashmir, a class-ridden and casteiridden society. They majority of the people were agriculturists and they were followed by laborers, fisherman, menials and merchants.

Kashmir has been under the Naga rulers, the *Pisachas*, the Indo-Greeks, the *Kushanas*, the *Huns*, the *Karkotas*, the *Utpalas* and the *Loharas* dynasty. Last of all, it came under the Muslims rulers.

We do not possess details of the political set-up under the Nagas. We simply know that the whole valley was governed by the Naga chiefs or overlords. About the Indo-Greek kings, only coins of Euthydemus I (220-B.C.) *Bukratides* (175.B.C.), *appollodotos*, *Menander*, *Nikephoros*, *Hippostratos*, *Azes*, *Azilises*, *Abigases* and *Maues* (1st. Century B.C.) have been found in Kashmir. Coins of *Kaniska* (1st. Century A.D.) have also been found.

No reliance can be placed on Rajatarangini of Kalhana about the pre-Kushan period. Infact, he has not even dealt the Kushan period in details and all historical details about the Kushanas have been omitted. Still what we get from him some information about the later period. We see that a king in the ancient period of the Kashmir History, was some sort of a devine fellow. As such, he coiled wield absolute power. Conception of a good king in Kashmir had been that he had to look to the welfare of the masses. He was the master of the lands, the people and the animal kingdom. If the king was good, people flourish in agriculture, trade and commerce and if he was bad, all calamities of nature fell on the subjects. Generally the kingship was hereditary and sometime a king was selected by the powerful chiefs and feudal lords.

Some of the kings depended on a batch of ministers for help in administration. The position of these ministers was that of advisors or servants of the king. Then, there used to be numerous officers for collection of taxes and revenue. The king was the highest judicial authority in the kingdom. The villagers who could not come to the capital, went to village chiefs for settlement of their disputes.

### Historic Kashmir

The kings of Kashmir were most particulare about the collection of taxes. Land *r  venue* was the chief sources of income for them. More than one-half or the produce was taken away as share of the king, some portion was claimed by the officers and the cultivator was left with a bare minimum. The king, in order to fill in his treasury, levied many direct and indirect taxes, such as on houses, shops, marriages, merchantidise and other articles of sale.

Not much information is available about the standard of life in ancient Kashmir. However it can safely be presumed that the people of Kashmir lived a poor life and their standard of life was very low. Kashmiris have been rice eaters from ancient times and scarcity of rice crops always led to famines. Meat, fish and vegetables were also taken by the people. Fruit cultivation, such as plum, grapes, peaches and apricot, was practised in Kashmir. Local wines were popular with the people, and the present day tea was non existent in ancient Kashmir.

From the specimens of terracotas, tiles and sculpture, we find that the people were long garments and covered their whole body. The women wore caps. Due to sever winter, the people could not keep their bodies exposed. A

long robe hanging down to the knees with a gridle at the waist seems to be the national dress of the people. It is used even now and is known as *Phiron*. In order to keep themselves warm woollen garments were used by the people. They also used fire-pots known as *Kangaris*. Ladies had been fond of ornaments like necklaces, bangles and ear-rings. Fashions in hair dressing were in vogue. The people lived in caves, huts and houses made of wood and bricks and stones. Houses and huts were mainly built from wood available from forests, which are in abundance in Kashmir. Bricks were introduced during the Buddhist period.

Fairs and festivals were held occasionally after fixed intervals. During summer, at the time of harvest and in winter, some festivals were held. Dancing, music and dramas were enjoyed by the people. Dancing and singing was practised in temples. The village people amused themselves with fold-songs and playing of drums.

No literature prior to the 6<sup>th</sup> century A.D. is available. Nor, do we possess the writings of the Nagas, nor the works of the Buddhists. It appears that all these vestiges were either destroyed or burried. *Rajatarangini* speaks of some former poets, like Vasunanda, Candaka, and Matrigupta. Fortunately, some of the

Buddhist texts of Kashmir have found their way into the Tibetan and Chinese translations. The *Nilmatapurana* describes the creation of Kashmir and its habitation by the Nagas and other tribes. A book written by domodaragupta entitled *Kuttenimata* has survived. Bhatta sivasvamin wrote a poem named *Kapphinabhyudaya*, which shows that he was a Buddhist. He lived in the 9<sup>th</sup> century. Another poet of repute was Ratnakara, who wrote a few poetic works. Anandavardhana (860-890) was an author of repute, who wrote on logic, philosophy, poetry, drama. His work on Buddhist logic is available in the Tibetan.

A manuscript about Buddhism, known as *Abdhana-kalpalata* by Ksemendra, compiled in the 11<sup>th</sup> century A.D. is also available. Besides this, there are the *Gilgit manuscripts*, the only original Sanskrit manuscripts on Buddhism available in India.

In order to counter the preachings of Buddhism, the Brahmin scholars of Kashmir, developed the Trika Shastra, which is known as Saivism. The Trika is a spiritual philosophy, with synthesis of all previous disciplines. Vasugupta(900 A.D.) is the founder of the Kashmir Saivism. He wrote the Siva Sutra to counter the Buddhist school of Nihilist philosophy preached by the famous Buddhist

teacher Naga-Bodhi. The other writers, who developed further on the philosophy, were Kehmaraja, Somananda, and Abhinavagupta who wrote nearly 40 books. His *Trantraloka* is a work of high merit. Kashmiris have written on all branches of literature.

Surrounded as they are in beautiful natural scenery, Kashmiris have developed a deep love for painting. Taranatha in his History of Buddhism has given details about the famous Kashmiri artists, whose works resembled the works of gods. Being the home of the Mahayana, the Kashmiri artists depicted Buddha and the Boddhisattvas and various episodes and ideals. Unfortunately, with the rise of Brahminism, all these precious works of art were destroyed. The latter works of the Hindu artists have gone to the foreign lands. But still some of the Kashmiri paintings are preserved, but none is about Buddhism.

In Kashmir, we have some fine specimens of sculpture. At Harwan and at Ahan, we have two Buddhist sites of its own kind, which have come to light. As Kashmir, had for centuries been a Buddhist country, and thousands of the viharas had been built there, it is probable that there may be many sites under the ground. The two sites mentioned above may be earlier than 4<sup>th</sup> century. A.D. The Buddhist sculpture of

### Historic Kashmir

Pandureothan, the Vishnava sculpture of Awantipore and Siva sculptures of Martand have been unearthed. Martand is the most impressive among the old temples of Kashmir. It is dedicated to the Sun God.

The people of Kashmir are physically a fine race with well shaped features. Contact with various cultures have blended them into a tolerant and peace-loving race. From ancient times, they have been changing from one belief to other with the result, that they have cultivated a mixed outlook and mixed culture. About 5 thousand years back, they cherished the Naga beliefs. Then they adopted Brahminism, with its numerous rituals and customs. About 2 thousand years ago, they cherished the Buddhist ideals and did much for its popularity. In fact, they gave it a new shape. Then Kashmir became a seat and centre of Sanskrit Buddhism and the flower of the Ma-hayana bloomed in this lovely land. Kashmir Saivism gave to the world a new philosophy; a new essence of all past religious doctrines. Nearly, a thousand years back, Islam came to this land, and all these experiences resulted in creating a mixed culture, which is our most precious heritage today and it is Saivist, Buddhist and Islamic at the same time.

## **Chapter 5**

### **KASHMIR LANGUAGE**

Pre-historic excavations in Kashmir have revealed the occurrence of glacial cycles and it is stated that the platues of Kashmir are the geological formations of the Ice age and these platues are lacustrine deposits. There is also some evidence to show that for many years the whole valley of Kashmir was a lake surrounded by high mountains. After the drainage of water, it got converted into platues and small lakes. The earliest Neolithic site which has been discovered is at Burzahom, 12 miles away from Srinagar. It is a prehistoric site about the early pit or cave dwellers of Kashmir. But this site has not given us any clue about the earliest dialect in Kashmir. Nor have we located any document in Kashmiri, right upto the 14<sup>th</sup> century A.D. However the earliest references to mother tongue has been located in Kalhanas Rajtarangini during the 10<sup>th</sup> century in the reign of Chakravarman. During the 11<sup>th</sup> century, we find Kashmendra advising other poets to study mother tongue in the first instance.

The earliest settles in Kashmir were the Nagar, who started their earliest settlements round about water, near springs and lakes. They established 527 settlements in the valley. 4 chiefs held the upper hand and the overlord of the Nagar. After a few centuries another tribes came to live in Kashmir and they were called

### Historic Kashmir

the Pisachas, who also established some settlements towards the north west of the valley. They came from the areas of Hunza, which is also known as Dardistan or Dardessa. It can also be presumed that the earliest tribes who Hunza and Nagar. The earliest tribes from Nagar were Nagas and the tribes from Hunza were the Pisachas. Then a third also came to live in Kashmir and they were known as Yarkand. The word Darad has been used in the Sanskrit, Greek and Roman sources. These tribes had their own dialects. They may be a brancy of the Aryans. But latter after a few centuries others waves of tribes came who were more civilised and these may be termed as pure Aryans.

The three earliest tribes to settle in Kashmir, the Nagas, the Pisachas and the Ysarkahas, spoke one dialect Burushaki, which is a non-Aryan dialect. This dialect has been further divided into Shina, Pishal and Ashkaz. The three tribes mentioned above the three dialects mentioned above. Kashmir as spoken in Kashmir is an of shoot of the above three dialects. It was born as a result of the three dialects of the above three mentioned tribes. As all the above languages are non Aryan, it can safely be assumed that L Kashmir is not an Aryan K Language and its origin is not Sanskrit.

With the coming of the Aryans into Kashmir, Sanskrit was introduced. Naturally

### Kashmir Language

there was conflict among the early settlers and the new Aryan Settlers. As the Aryans got predominance, they looked down upon the earlier settlers and there language and culture. Their language and culture. Their language was termed as the language of the jinn or sprits. Their language was condemned as the dialect of the spirits, which was not to be spoken by the human brings.

The later immigrants to Kashmir were the tribes from Syria, Breece and Central Asia. Most of these tribes spoken the Semitic dialects and hence many words did occupy a place from their dialects into Kashmiri. The development of the Kashmir language can be divided into the following areas.

1. Ancient period. When Kashmir developed as a local dialect.
2. Sanskrit period. Sit. Century when Sanskrit was introduce
3. Persian period. 15<sup>th</sup> century, when Persian was introduced as official language.
4. Urdu period. 19<sup>th</sup> century when Urdu became official language.

As regards the ancient period, some details have been given above. It may be stated that Kashmiri dialect came into existence with the

### Historic Kashmir

coming of the Nagas, the Pisachas and Yakhshas. Due to the inermixture of the Shina, the Pica and the Ashkaz, a new dialect came into prominence and it developed into Kashmiri. As it was greatly influenced by the Pishai, it has been also termed as Pishachi. It has been claimed that Milindapaha, which was probably written in 1st. century B.C. was originally written in some form of Kashmir, but the original is not existing.

After the fourt Buddhist council in Kashmir, Sanskrit was owned by the Buddhists and all the Mahayana was written in Sanskrit. This resulted in the subjugation of the Kashmir but at the same time it added to the vocabulary of the Kashmiri dialect which was the mother tongue. Sanskrit assumed the form of an official language. It was during the period that Gunohaya wrote his Barhat-katha in Pisachi, because be had taken a wow vow not to write in Sanskrit but in the language of the common people. Its Pisachi version is also none existent.

With the coming of the Muslims, Persian was introduced as an official language, but the Kashmir continue ton be the mother tongue. The result was that many persian and Kashmir Arabic words entered into Kashmiri and enriched it. Nunda Reshi 1308-1438. A.D. and Lalded are the two mystic poets of Kashmir,

### Kashmir Language

whose poetry in Kashmiri is preserved. Then a number of Kashmiri poets emerged and continue upto present day.

Modern period started in the Kashmiri language when Urdu was introduced in Kashmir as official language in the 19<sup>th</sup> century. Side by side the English also came into prominence.

Some of the specimens of the Kashmiri poetry are given as under:

#### Lalded (1335-1400)

Lalla bo drayas lolaray,  
Schandhan Losum dhyen kayho rat,  
Wuchan Pandit the panneh garay,  
Sue main ruts nishthure tah sat.  
I, Lalla, went out to search my  
beloved,  
I searched him day and night,  
I saw him in my own abode,  
I found my guide on a lucky day.

#### Nund-Reshi. (1377-1436)

A seeker of truth burns with love,  
He keeps his heart pure as gold,  
When this golden heart is ablaze with  
love,  
He reaches the Infinite.  
Do not shield yourself from

## Historic Kashmir

Whatever befalls you from the love,  
Consider misfortune as sweet as sugar  
Therein lies your salvation in this world  
and the next.

### Sanikanth ( C. 1475)

Some of the famous poets of the period were Satikantha (c.1475). Shrivara (c. 1489), Habba Khatoon c (1589)

Habban Khatoon was a beloved of King Yosuf Shah Chak (1579-1586)

He was imprisoned by the Moghal ruler Akbar, who annexed Kashmir with the Moghal empire in 1586. Her separation from her beloved is represented into following verses.

The distant meadows are in bloom  
With flowers of various colours,  
Come, let us to the mountain meadows,  
Sweet is the ritual of love,  
I would deck you my love with ornaments, and  
I would dye your hands with henna,  
I would anoint your body with kisses  
I would offer you wine in golden cups,  
I would give thee lotus of love which booms in  
the lake of my heart,  
Come, come my lover of flowers.

The poets of the later period are Habibullah Nosehri. Sahib Koul and Ropa-ded. Among the poets and writers of the modern period are. Azad, Mahjoor, Nadim and Rehman Reshi.

## Chapter 6

### Lakes and Gardens of Kashmir.

The whole of Kashmir wears the appearance of delightful garden, made by Nature; requiring no human hand to improve upon. There are numberless steams, which issue from the snow-clad mountains. There are many small lakes, springs and meadows, full of beautiful flowers. And fruit trees.

Kashmir is famous for its fresh water lakes and springs. According to Nilmata, the valley of Kashmir was a vast lake surrounded on all sides by lofty snow-capped mountains. Due to volcanic action, water gushed out of this lake at Kadanyar, Baramulla and has drained the valley. Now only remains of this vast lake remain in the shape of the Dal lake, the Wular lake and the Manasbal lake and numerous springs.

The Dal lake of Srinagar is known all the world over. Then we have the Wular lake, the largest fresh water lake in the country. It is nearly 12 miles long and 5 miles broad.

The Wular lake was a site of an ancient city, which got submerged due to some volcanic action. Sultan Zainaul-Abidin decided to reclaim one of the submerged islands. He ordered pouring of stones at the site and after great efforts succeeded in getting the land above the water level. This island was known as



### Historic Kashmir

Zainadainab, where he built a palace. A stone slab commemorating founding of this balace has been found by the author of this article. It is dated 847. Hijra.

The Dal lake is in the vicinity of Srinagar, surrounded on 3 sides by the mountains. It is nearly 4 miles long and 2 miles broad. It is divided into a lakes and cut into various pieces by embankments as well as floating gardens and vegetable fields. Among them are studded houseboats. Shikaras roam here and there. Two islands known as Ruplank and Sonalank adorn this lake.

Manasbal lake is the deepest lake in the country. Fifteen miles away from Srinagar, it is situated near Ganderbal. This lake is much liked by tourists for its green water and peaceful calm.

Besides the above, we have many mountain lakes, formed due to glacial action. One of lakes found in the Haramukh range is Gangabal, which stands at an elevation of 11800 feet above the sea level. In the Pir Panjbal range, we have Konsar Nag, which is fed by glaciers. It is nearly 13000 feet high above the sea. Shesh Nag, is a lake in the Kolhai mountain. About 5 miles long, it lies at an elevation of 14000 feet.

### Lakes and Gardens of Kashmir.

Anchar Lake is in the vicinity of Srinagar, abounds in vegetation and wild birds and fowls.

Kashmiris have cultivated and admired flowers and fruits from earliest times. Accordingly, they utilised areas surrounding springs and lakes as 'landscape gardens. The earliest forms of gardens in Kashmir were conceived by the Buddhists. This very tradition travelled to Central Asia, China and Japan, sometime from 1st. century to 5<sup>th</sup> century A.D. It were the Shahmir rulers of Kashmir who laid out beautiful gardens in the Valley.

The Buddhist tradition was further carried by the Rishis, who are also known as Sufis. They always planted shady trees, wherever they stayed.

The Sultans were the pioneers of gardens in Kashmir. They laid out many gardens. Sultan Zainabidin and Sultan yousaf Shah Chak laid down many gardens in the valley.

The Mughals, who were lovers of gardens, brought back the traditions. of gardens from Central Asia and Persia and found Kashmir suitable for this experiment. Most of the gardens laid out by the Mughals have disappeared. But some of them, like the Nishat, he Chasma Shahi, Achhabal and Verinag, are best preserved.

Use of fruit trees and flowers existed in Kashmir from earliest times but the Mughals contributed fountains and cascades to the gardens.

Nishat Bagh or the "Garden of Pleasure" was laid out by Asaf Jah Khan, eldest brother of the Empress Nur Jehan, in 1634 A.D. Situated on the bank of the Dal lake, it commands a magnificent view. It has been favoured as a resort of pleasure seekers. This gardens had 12 terraces in the past, one for each sign of the zodiac, which rose high and higher, but now only 10 terraces can be found. There is a line of tanks along the centre of the whole garden and a stream of water flows down through various cascades. Fountains play in every tank. One of the original stone fountain still exists.

There are two pavilions, the lower is built of wood and plaster on a stone foundation, but the other pavilion is big and is surrounded by many fountains. Coloured flower beds are most delightful in the back ground of soft and green turf. The big chinar trees adorn this garden. A stroll in the garden, which is beautiful at all times, gives one feeling of delightful entrance.

Shalimar Bagh, or the garden of solace and comfort as it was known in Turkish, was laid out by the Mughal Emperor, Jahangir. It was further extended by Zaffar Khan in 1634

A.D. it is considered the most beautiful among the Mughal gardens of Kashmir. This garden originally consisted of 3 enclosures. The Diwan-I-Khas, the Diwan-I-Am and the Private apartment for the Emperor's household. A canal flows down the whole length of the garden, cut down by cascades and tanks full with fountains. Its lawns are covered with flower beds and shady chinars. Pavilions in the Diwan-I-Am and the Diwan-I-Khas have been destroyed but the black marble pavilion built by the Emperor in the third enclosure still exists. It is surrounded by cascades and fountains. Its interior was painted and the chamber walls had the following celebrated inscription: agar firdaus bar ru-e-zamin ast, humin ast, it is this, it is this, it is this.

This garden has suffered at the hands of rulers. Its pavilions, which were studded with precious stones were robbed. As late as in the eighteenth century, the Dogra Governor of Kashmir, Wazir punno, stole away more than two maunds of precious stones from this garden. This garden served as the summer house of the Empress Nur Jahan, the lady of the Taj. This garden is calm and gives solace. Some find it gloomy.

At Achhabal, we have perhaps the largest spring in Kashmir. It is an ideal place for

laying out a garden. The site was utilised for a garden and a human by Jahan Ara Begam, the daughter of Shah Jahan. This spring gushes out of the foot of the mountain, densely covered with deodare forests. The water of the spring flows through the garden. The pavilion as well as the fountains do not exist now except the hamam, built by Nur Jahan. She also built many gardens. Some of the gardens laid out under her orders, like the Aish Bagh, Nur Bagh etc have disappeared but in the vicinity of Srinagar and around the Dal lake, remnants of some of the gardens can be seen.

Kashmir gardens are have been acclaimed as objects of beauty by all. Furthermore they represent happy blending of the Persian, the Central Asian and the Indian art of laying gardens.

The spring of Verinag is one of the historical spots in Kashmir.

Jahangir ordered construction of the octagonal basin and the arcade for this spring. A garden was laid around it. In 1626 A.D. when a feast of cups was held at the spring. Jahangir on his return journey fell ill and desired to be burried at Verinag. But his wish could no be fulfilled as the Empress Nur Jahan wanted to reach Lahore as soon as possible.

## Chapter 7

### Floods, Famines and Fires

One of ancient Persian poets has said that the Kashmir gets devastated due to floods, famines and fires. From times immerial. Kashmirian has tried to fight it and the battle still goes on. Time has now come when we are near the success. The first historical event regarding annundation of earth due to earthquake has been reported that of destruction of Sundravat Nagar. A sever earthquake having demolished Khadinyar mountain produced volcanic eruption of the present Volar Lake. The whole city went under water and now these stands only a big lake in its place. Nearly 1,000 years after Sultan Bad shah tried to excavacate vestiges of this city and latter built up an island in the centre of this lake on the roofs of the Raja's Palaces.

Raja Prawarasena whose reign starts in the year (135 Bikrami) built modern Srinagar round the Hariparbat As ill luck wou8ld have it a terrible fire burnt down nearly half of the city. Even at present after 5,6 feet digging, you will get red earth clearly reviews that said episode.

The story as reported by Kalhana of the first great famine goes like it. These were the days when the Kashmir was ruled by the Raja Tujina I (3007 *Kaljog era*) The snow fell for 3 weeks continuously in the month of Bahadrn

and destroyed the paddy. The people started eating grass and, and when that too vanished, they started eating flesh of each other. The Raja distributed his grain storages and his treasury but to no avail. The world'famine, Famine' was on the lip of tongue. The Raja felt terribly dejected and wished to drown himself but his Queen *Yeshta* who was a Brahmin disvaded his from committing suicide. She told him that the Mercy of God was boundless and so they should pray for his forgiveness. They along with other priests prayed for the whole night from the morning, praise be to the Lord, scores of pigeons swamped and people lived on them. A sever flood occurred in the reign of Dwilabhavardhan (600-636 A.D.) when the whole city of Srinagar was flooded by water. The reign of Rajas Lalitaditya ( 699-736) and Raja Avanti Varman (855-883) also witnessed sever floods. And many houses collapsed due to annundation. Raja Lalitaditya Mukhtapida is known under the name of Mu-to-Pi, in the Chinese annals. He was both a conqueror and a builder. His capital was set in fire by insurgents, but he controlled the fire.

The second famine occurred in the reign of the Raja Partha who ruled during 906 and 921 A.D. He was son of Nirjitavarman who descended from Avantivarma. During his reign once it rained heavily and flooded all gricultural lands. It resulted in a sever famine and deaths.

The third famine occurred in the reign of Raja Harshadeva (1089-1101 A.D.) He had been imprisoned by Kalsa but after his death he escaped and ascended the throne of Kashmir. He was a proto type of Omerkayam and believed in eat, drink and be merry. During his reign heavy rains caused floods which resulted in a famine. The price of a Kharwar of paddy reached 500 coins. Every estable went out of sight from the market. This famine also added death tell. Sehadewa assumed administration of Kashmir in the year 1301. A.D. and ruled for 20 years. During the last part of his reign Lalchu who was a direct decended of Chingiz looted and saked Srinagar and other cities. His savage acts of swood and fire devastated the whole country. During the reign of his successors Sultan Shihab-ud-Din (1354-1373) flood created such a havoc that nearly 20,000 houses were devastated.

Sultan ala-ud-din who ruled kashmir between 1342-1354 A.D. was the greatest kashmiri conquerers. Besides adding Jammu, Kishtawar and Tibet to his empire he subdued Kashgar, Badakshan and kabul. A sever famine occurred during his reign due to floods and resulted in many deaths. He imported food grains from outside the valley from various outlying provinces of his dominion. He took other steps such as providing subsidis inorder to

mitigate hard ships of the time. He possessed safely operations during floods. During the reign of his successors sultan Shihab-ud-din (1354-1373) flood created such a havoc that nearly 20,000 houses were devastated.

Who does not know Sultan Zain-ul-abidin, the great Shah of Kashmir? The Sultan reign is considered the Golden period of in the history of Kashmir he industrialised kashmir and put it on the international map. He ruled kashmir between 1420-1470 A.D. once famine condition prevailed due to heavy floods, but the Sultan who had huge well maintained grainaries provided free and relief to flood sufferers. In the reign of Sultan Hasan Shah (1472-1484) fire devastated a big portion of the city and Jamia masjid and Khankah Mulha aslso was damaged. Latter the mosque again was burnt in the days of Dalawar Khan when fire spread up to Rajwari Kadal and nearly 15,000 houses were burnt. Emperor Jehangir rebuilt jamia Masjid.

The sixth famine occurred in the reign of Sultan Mohd Shah (1493-1505). During his reign Kamran, attached Kashmir with the consent of Emperor Humayan the Mughal Emperor of India. In the meanwhile Sultan said Khan the king of Kashgar sent his son Sultanzada Sikandar Khan with 4,000 soldiers for the conquest of Kashmir. Mirza Haider

Dughlat, the famous general accompanied this invader. They let lose plunder on vast scale. Hundreds of people were killed and the fighting continued for nearly 9 months, with result that the tillers of the soil could do no agriculture. This man made famine was so sever that parents did not hesitated to eat their children even. Thus human beings killed each other and depopulated Kashmir.

Another terrible famine occurred in the year 1576 when Kashmir was ruled ever by Sultan Ali Shah Chak (1570-1579). The crops were devastated due to rains and snow in the month of Asuj. The people ate flesh of dead bodies because the famine continued for 2 years. The king distributed whole of his treasury among the needy and the poor. Once while a saint named Ziti Shah was walking on a road. The king asked him "when will be end of this famine." Replied he "till your death". While on Eid the king was engaged in polo-play, died heart failure. His sacrifice resulted in the end of famine condition.

Yousof Shah Chak, the last independent ruler of Kashmir was taken prison by Emperor Akbar, after giving him false promises. Thus came to an end the independence of Kashmir and it began a Mughal province. Famine occurred in Kashmir in the year 1569 when Kashmir's Governor was Mirza Ali Akbar. The

cause of the famine was heavy rain with eventual floods. Emperor Akbar despatched food grains from the Punjab.

During the reign of the Mughal Emperor Shah Jehan (1628-1657 A.D.) when Tarbiat Khan was its Governor, another famine occurred and people died of starvation. The Emperor so despatched food grains from Gujrat, Multan and Lahore. His queen Mumtaz Hahal who was most pious and merciful despatched money from private purse. Their majesties example was followed by the nobility and the rich. Thus severity of famine was reduced. Emperor Aurangzeb ruled over India between 1658-1707 A.D. He appointed Hafiz Ullah Khan as Governor of Kashmir. During this period fire, famine, and earthquake, floods ravaged Kashmir. The floods were so severe that it annundated the whole agricultural lands and resulted in a terrible famine people died of starvation and suffered innumerable miseries for three or four months. The author of Tarikh-I Kashmir Peer Hassan Khoihami attributes this famine to religious strifes between two sections of the Muslims. Atigar Khan—the Moghal emperor of Kashmir remained in Kashmir for 4 years. During this period a terrible fir broke out and burnt down 12,000 houses. Emperor Aurangzeb deputed royal engineer to the valley for launching new construction schemes. Nasir

ud-Din Mohammad shah became ruler of India in the year 1132 H. During the Governorship of Azam Khan floods occurred due to heavy rains. Paddy began to be sold at Rs 8/- per Khorwar. The famine conditions continued for about 2 years and the poor died of starvation of Kashmir was changed from time to time and at last Ahtiram Khan became Governor of Kashmir Due to scarcity of food grains, famine conditions prevailed. The Khan at the instigation of advisors stopped the ration. The citizens raised hue and cry agitated against their ill advised action of the Government. The people killed two big officers namely Faizihat Khan the Darogh and Mohd Ashrif Khan the Mufti of the State. They set on fire many buildings on the pretext that they contained hoarded grains in these. The following chwnogranne represents this event.

Alas; that the Afghans, while Sultans did acts most inhuman and insame. The heart cried with anguish the date Alas the martyrdom of the two theologians” Everywhere choas and confusion spread and Ahtiram Khan was turned out with disgrace. The Abu Barkat Khan became Governor of Kashmir Raja Habat Khan of Muzzafarabad rebelled and attached Kamraj. The Governor lead a seige against him and the Bombas concealed their clues into the mountains and started guerrilla warfare. In the meanwhile

a terrible fire started from Khankah-I-Mulla and nearly 20,000 houses burnt down. Two years latter earthquake and floods devastated the valley and thousands perished in it.

During the Governorship Afrasiah Beg Khan Kashmir again faced miseries and hardships. The whole country was savaged with internal strifer and draught. A sever flood devastated nearly 10,0-00 houses. The grain dealers did not disclose the identity that they hoarded with the grains. It resulted in high prices even a rupee could not purchase a seer of rice. The people disposed off whatever they possessed. After some time starvation and deaths tell was so high that corpse were thrown into the rivers and roadside and became containted resulted in epidemics. The parents etc their children even some sold their sons and daughters at a price of 2 pice each. Thus a portion of the populace perished and another fled the country, the remnant remained to suffer in despair. During the period a serious agitation was launched by the people. Its leaders were Khawaji Alamdin Naqashbandi and Haji Atiq Ullah Qadri, who lead attacks on grain dealers and looted grain. Both the parties faced each other at Zaina Kadal and set it on fire. The Government forces killed many from the both parties and Haji Atiq Ullah was hanged The floods ravaged the country, when Tapoons

occurred and it rained for 20 days. All bridges of Jehlum gave way, 30 thousands houses collapsed. The persian work when tr5ansdated given the date of the event.

Ahmad shah Durrani, who was a ruthless conqueror occupied the throne in 1752, by dint of his bravery and perseverance. After the conquest of Khurasan, Punjab and Delhi, he subdued Kashmir During the Governorship of Lala Raja Sukh Jewan Mal, famine occurred due to excessive rains in 1752. His Revenue Administrate Khawja Abul Hassan, after making a through census, provided food grains to everyone for six months. He even procured one Lakh Kharwars of paddy from Grain dealers and distributed among the subjects. Besides this he exempted payment of revenue and taxes in cash as well as kind. He also distributed tested seeds among agriculturists. He made such efficient arrangements that none died of starvation.

Ranjit Singh Attacked Kashmir in 1813 but failed and was defeated by Mohammad Azim Khan, the Afghan Governor of Kashmir. Due to internal disturbance and external invasions the whole valley was surrounded with chaos and confusion. Famine occurred and the living did not hesitated to live upon the flesh of the dead. So terrible was this famine that it has been Chronogramed as "Khat-I-Azim" meaning the great Famine.

Ranjit Singh's ancestors has established a small principality at Gajrawala in the Punjab. He became its head after killing his mother and her vazir Dewan Lakhiat Rai Zaman Shah, the king of Kabul recognised merit in Ranjit and appointed his Governor of Lahore. As time passed to went on extending his power and territories. After subjugation of Kashmir, he appointed Dewan Moti Ram as his first Governor of Kashmir. The Sikh rule in Kashmir was most unsteady and their Governor persucuted Muslims, for nothing. Ten Governors came and went. Dewan Moti Ram reigh witnessed a sever plaque in the valley and thousands died. It reoccurred during the Governorship of Dewan Kripa Ram and Shiekh Ghulam Mohi-ud-Din. Sher Singh was appointed Governor of Kashmir in the year 1831 A.D. Next year during his Governorship a terrible famine occurred due to unexpected snow fall in autumn. Harvests remained burried under snow and winter set in people began to die of cold and starvation and their corpses could be seen desecrated everywhere on roads and fields so sever was their famine that mothers ate up their children Administration fell into disorder and Ranjit Singh had to dismiss Sher Singh.

During the Governorship of Sheikh Ghulam Mohi-ud-din (1252 A.H.) the floods

annundated the whole city of Srinagar and wiped all the six bridges. The Governorship of the Shiekh lasted upto 1846, when Kashmir was handed over to Maharaja Gulab Singh being the British under the Treaty of the Amritsar.



## Chapter 8

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### CURRENCY IN KASHMIR

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(1848-1897 A.D)

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Coins have been found in Kashmir belonging to the First Century B.C. which clearly shows that from earliest times, Kashmir had its own currency. Srinagar is said to have been founded by Asoka and from that time, it became the principal town of Kashmir, but it is *Prawarashna II* who founded modern Srinagar. It is said that *Saraf Mohalla* in modern Srinagar served as the principal Mint for the country. The earliest standard coin, found is that of *Kanishka* (125.B.C.) The type of the latter coins seems appears, have followed the model introduced by him. The only metal used by them was copper.

It was the reign of the Sultans that besides copper other metals such as lead, brass, silver and gold were used for coinage. Among them, the oldest coin is that of *Shah Mir* (1339-1342 B.C.) who assumed reigns of administration when King *Udyanadeva* (1323-1338) A.D.) fled from the country rather than facing the invaders. This coin is square in shape and possess the following legend. "The great Sultan Shams Shah – Kashmir Mint. In the reign of Sultan Zain-abi-Din who is commonly known as *Bad Shah*, the Great King, a separate currency from that prevalent in India, was introduced in Kashmir in 1429 A.D. Each *dang* is equal to

ratis and each Kashmiri rupee had 12 *dang* as silver bullion. It is note worthy that the *Sharmiri* kings used the title of *Sultan*, while the *Chaks* used the title of *Badshah*, possibly to show their independent position as compared to the Mughals.

In the reigns of the Mughals and especially emperor Akbar, each rupee had 9 *mashas* of silver in it. These coins which were struck in 1597 Jahangir introduced in Kashmir a rupee which had 11 *dang* in it. After him, Mohammad Shah introduced Kashmiri coins worth 14 ½ *dang*. Some finest as well artistic Mughal coins are that of Emperor Jahangir.

In 1168 A.H. in the reign of Ahmad Shah Durrani, Raja Sukh Jewan introduced *Durrani* currecy, whereof a rupee amounted to 15 *dang* and it had the following legend: "Ye Conqueror, with Gods Commands Ahmed Shah *Durrani*". It continued upto 22 years when *Syed Abdula Shah Alozai*, introduced a new currency in the name of *Zaman Shah Durrani* and *Mohmood Shah* which had only 4 *mashas* of silver in it. The Sultan after conducting an enquiry in to the matter, censord his Governor who was ordered to introduced new curency which had mere bullion value of 11 ½ *masha* in it.

It was Atta Mohammad Khan, the Afghan Governor (1808-1810 A.D.) who introduced a

currency in the name of Shah Shujah of Kabul. But after his rebellion against the Kabul rulers, he got struck coins in the names of saints and priests. This unique practice does not prove that he did it for their respect, but he did it for his own political ends, in order to guarantee moral as well as material support of the people. These coins bear the names of "*Nur-ud-Din*" and "*Makdoom Jehan*", the great saints who are widely respected and honoured in the valley. These coins weighed 224 grains and are beautifully engraved.

During the reigns of Maharaja Ranjit Singh, 1819. The Governor of Kashmir, Dewan Moti Ram introduced a new coin having, in the beginning 10 and latter 9 *dang*. It was struck in the name of *Baba Guru Nanak Ji*, the founder of Sikhism and *Guru Gobind Singh*, one of the prominent leaders of the Sikhs. Sardar Hari Singh Nalwa introduced the renouned as *Hari Singhi rupee*. It has 12 *dang* in it. It bore the following legend Sri Akali Jew- Hari Singh (Long live introduced *Ranji Rupee*).

The same coin was continued by Sher Singh but Sheikh Ghulam Mohi-ud-Din, the last Governor of the Sikh Government, introduced a coin which had a lesser bullion value amounting to 8 *dang* only. During the Sikh regime, 3 coins were in vogue in Kashmir, the *Mughal*, the

*Nanakshahi*, the *Hari Singhi* and the *Ramji* coin. Maharaja Rangit Singh introduced the *Nanakshahi* rupee which bore the following legend:-

"Guru Gobind Singh got from *Nanak* plenty sword, conquest victory and help". It may be pointed out that the Sikh Rulers also continued Persian as a Court language and struck legends on their coins in this language.

The British made over Kashmir to Maharaja Gulab Singh in 1846. A.D. He continued the same coin but simply changed the legend on it.

Sir Henry Montgomery and Col. Lawrence wanted to introduce a rupee equivalent to 16 annas but in view of the ancient practice, a rupee equal to 12 annas was issued by the Maharaja. This coin was called *Srinagari* coin. It bore Persian and English words on one side and Persian legend on the other side like this: -

"(With the grace of Shri Shiv Naath Ji, Shri Ramji. J.H.S. Srinagar Mint)."

In 1870 A.D. another *Srinagari* coin was introduced which had the following inscription on both sides:-

"(Srinagar Mint. 1926.S. with the grace of Shri Ghadadhar Ji.)"

In Jammu, a separate currency existed from the days of Raja Ranjit Dev, who owed allegiance to the Mughal Kings. The Jammu coin had the following legend in Persian on one side.

"(Goddess Lakshmi, make our hearts joyisy Maya the house of Ranjit Dev prosper)".

On the other side it had the following words in Shanstri:-

"Struck at the Jammu Mint "Rughnath Ji Shaya".

During the reign of the Maharaja Gulab Singh (1848-1857 A.D.) and early period of the Maharaja Ranbir Singh, the *Srinagari* rupee amounted to 10 annas of the Indian coin.

The following technique was employed in the Srinagar Mint. Silver and aluminum were mixed, put into an oven and converted into numerous metal bricks. Such bricks were melted through heat and passed through special pipes and converted into rods. Then those rods were measured and handed over to artisans, who were mainly smiths. They used to prepare circular tablets to that of equal rupee measure. Such metal tablets were boiled in water mixed in dried plum, so as to remove blackness of the metal. These tablets were pressed between iron

engravers. Two artisans worked on these; one of whom used to place these metal tablets between the lids of the engraving machine and the other hammered it with the result that inscriptions came on both sides of the coin. Thus, they could manufacture 10 to 15 thousand coins every day. These artisans were paid 6 ½ annas for every 100 coins manufactured by them. The silver metal was purchased by the Government, from traders at market rates, who had to pay a tax of Rs.7/- on silver metal sold worth Rs.100/-.

This currency prevailed completely in Jammu as well in Kashmir upto 1875. With the passage of time, the British Indian currency also paved its way through Jammu into the State. In 1870 A.D. the Maharaja wanted to import new machinery for his Mint which had been established both at Srinagar and Jammu. The British Indian Government wanted to introduce changes in the Kashmir currency so as to value it at par with the Hindustani coin. It was suggested to the Maharaja by the Governor General to get the State currency minted at the Imperial Mint, Calcutta. But the Maharaja flatly refused this suggestion, because he considered it as an intervention in his administration. In 1871 A.D. the British Indian Government offered to mint copper coins for the States at the conversion charge of Rs.1/- per

1000 copper coins. Later on, the Calcutta Mint began to mint coins of various Indian States and naturally the Maharaja of Kashmir was also asked the supply specimen of his coins. By 1881 A.D. the Government of India wanted to introduce Hindustani coins of lower denomination in the Indian States. In 1889 A.D. powers of the Maharaja Pratap Singh were withdrawn by the Government of India and the Kashmir Residency took control of the administration. The State Mint continued up to 1897 A.D. When it was closed and the Hindustani currency was introduced in this part of India also.

## Chapter 9

### **BRITHIS POLICY IN KASHMIR FROM 1846 A.D TO 1947 A.D**

(1846-1857)

Raja Gulab Singh's loyal services to the British during the Khalsa war of 1846 and Gulab Singh's part in it. The Britain repay Raja's services by selling Kashmir to him . The Britain unable to conquer Kashmir but want a strong ally in Gulab Singh to achieve their political ends. By the Treaty of Amritsar , Gulab Singh becomes only de jure sovereign, but not its defecto sovereign.

The Raja is helped by Col. Lawrence to conquer Kashmir. The British get more interested in Kashmir and to them a strong Kashmir becomes a political necessity.

Boundary changes—exchange of Hazara with Mandi and Ghari. Settlement to Poonch dispute. Kathua, Suchetgarh and Bhadrawh handed over to Gulab Singh.

Murasillas of Col. Lawrence and George Taylor regarding mal-administration of Gulab Singh. Trouble on Tibetan frontier over the refusal of Ladakhis to allow facilities to the Tibetan traders 1851.

Out break of Mutiny 1857 and Gulab Singh's aid to the British in men and money. Maharaja rewarded. Allowed to nominate his successor and to install Ranbir Singh. The suppression of frontier districts and Chieftains of Ladakh, Baltistan, Dardistan, Hunza, Nagar and Gilgit.

Appointment of "Officer on Special Duty in Kashmir".

### 1857-1885.

Maharaja Ranbir Singh tries to strengthen administrative machinery. A plot (1859) engineered by the agents of Raja Jawahir Singh and Main Natu Singh to murder Him.

Division of Administration into 3 heads—Nizamat, Diwani, and Jangi. Ranbir Singh tries to strengthen his position in Gilgit and sends a force to subdue Gowhar Aman Submission of Gilgit, Yasin, Puniyal Nagar and Chirtal and the attitude of the British Government of India and their frontier scheme proposed conversion of the officer in Special Duty in Kashmir into a full fledged Resident in Kashmir.

The appointment of a Britain Joint Commissioner in Ladakh and the special Officer in Gilgit Amendment of Visitors Rules.

Hoisting of British flag by Col. Henderson at Srinagar.

### **British Policy in Kashmir (1846-1947)**

Maharaja fights out his case with an iron hand in velvet glove. Malicious propaganda current in Anglo Indian Journals against the State. Two private letters addressed to Maharaja by Mr. Durand.

Set back in trade due to Franco—German war of 1870. Reports and diaries of agents to central Asia, Yarkand and Kabul. Trade treaty of 1870 between the Kashmir and the English Shia—Sunni riots -1872 enquired by Wazir Pannu.

Building of the Jehlum Valley Road and cart road between Jammu and Srinagar. Telegraph and postal system. Facilities for European visitors.

### 1885-1925.

Maharaja Pratap Singh's accession. The British recognised Pratap Singh's accession half - heartedly.

Change in the policy of the British. "Wait and See" Policy introduced. Recall of Sir Oliver St. John, Officer on Special Duty. Appointment of a full fledged Resident in Kashmir during the Viceroyalty of Lord Dufferin. Establishment of a Council in the State and deposition of Pratap Singh. The Maharajas letters to Queen Victoria and Lord and down. Trade Route—Railway and

Telegraph Kashmir forces guard British Indian frontiers.

Raja Amar Singh as Prime Minister and C—in—C; intrigues against the Maharaja. Heads the Council along with two officers from Delhi.

Gilgit Agency. Maharaja helps British in their frontier policy. Help rendered to Col. Lecharat and Sir M. Durand in their missions to Yarkand .

Publication of "Condemned Unheard". The British Parliament decided to restall the Maharaja. The Council abolished in 1905 and grant of certain powers to Maharaja. Visit of the Prince of Wales. The Great war of 1914—18. and Maharaja's help to the British. The British support Raja Hari Singh and train him to become next ruler.

Poonch troubles and part played by the British in it.

### 1925-1947

#### Maharaja Hari Singh's accession:-

The boundary dispute between Kashmir and Tibet. Reorganisation of administration on modern lines. Educational Reforms.

Trade between Kashmir and Central Asia.  
Establishment of Assembly in the State.

European Prime Ministers.  
1931-Agitation Starts in the State.  
Redemption of Gilgit by the British.  
Quit Kashmir and Quit India movements.  
Division of India into two dominions.  
The British quite India bleeding and suffering.

## Chapter 10

### CALLIGRAPHY

In Kashmir, Calligraphy actually ranked before painting, sculpture and architecture. Some of the most excellent penmen, whose products are classic are Kashmiris.

No definite date can be affixed to the beginning of the art of writing and the use of writing material. Probably the first attempt might have been scratching on the surface of ground or some sort of drawing on sand. But this was an artificial way and hence the need of a better method; which would be both permanent and everlasting. The search continued and some one discovered that stone slabs would serve nicely. The Egyptians deserve the honour of introducing the technique of inscribing on stones. In the beginning of the world civilization, every idea was represented by a picture and latter on these sketches began to represent some sort of alphabets, which are known among the Orientals as *Abjad*.

The Babylonian and the Sumarian civilization, witnessed the full development of the art of writing which is now termed as the Sumarian calligraphy. This civilization existed 4000 years before C.E. A further step was made when clay slabs were used for inscribing. These were cooked in fire and thus given a permanent shape. It is believed that Adam had verses written on slabs which he latter on cooked in fire for the sake of preservation. Indians seem to be the foremost pioneers in metal engraving.



Most of Ashoka's plates are of metal. In *Shastras*, tablets of wood and metal have been recommended as writing materials. In India copper plates were used for royal patents. Wooden plates were in vogue in Kashmir, frontier regions and Bengal till recently.

Then we come across *Papyrus*. It was an Egyptian sedge, now scarcely found there. The stem was cut and then its fine lairs were laid across and glued together. After being rolled it was used as a sheet of paper. The present day paper owes its name to papyrus. In Asia minor, vellum and parchment begin to be used for writing in 1500 B.C. Velum is a skin of calf, goat or lamb and parchment is a skin of sheep. The inner lining towards the flesh side was properly treated with lime and a fine kind of writing material was produced. Old and precious books have been written on it. Treaties and most important writing have been done on it.

In India, leaves have been used for writing and in this connection, mention may be made of palm leaves. Two kinds of palm leaves were in use; one was strong and thick fibred leaf and the other was delicate. The former being broad was used for Sanskrit works. The leaves were first dried, then boiled, dried again and cut into required sizes. Afterwards these were polished with some smooth stone or a conch-shell.

Writing was done on it in two ways; either writings was inscribed by an iron style with a pointed end or writing was coated on it. Bark of trees such as *bojpatra* has also been used in northern parts of India. The practice of writing on bark seems oldest and continues even now in the hilly region of India.

Writing on paper or other materials was done in many ways. Special mention be made of the following methods:

- a) Inscribing.
- b) Use of pigments, natural tints and saffron.
- c) Use of carbon ink, which was prepared by mixing carbon with glue gun.

Latter on, iron gallic ink was produced, which was a mixture of iron and gallic acid. According to *Yagnitantra* gold and reeds are selected as best materials for pens. Crow quills, bamboo twigs have also been used in the past. For inks used in India, infusion of roasted rice was mixed with lamp black and juice of plant called *Kesurte*. For writing on palm leaves, a special kind of ink was prepared by mixing decoction of *atta* with the juice of *Kesurte*.

In old days there was always shortage of writing material and so old materials was again and cleaned and made into a new material for writing. Such over written documents are as

palimpsests and can be deciphered under ultra violet rays.

In 1804 A.D. paper was first made by machines from straw and rags. Later on wood was also introduced as a raw material and from 1930 A.D onwards bamboo is being used. It is said that originally India started writing on leaves and hence a leaf is called *Patra*. It is also said that paper was first manufactured by the Chinese and block printing was practised in Tibet in the early days of civilization. It is not possible to give final verdict as to who invented paper. He might have been either a Chinese, or a Kashmiri who is renowned for *Papier-mache* throughout the world. Besides this, Kashmir has also been famous for manufacture of good quality of paper. It is historically true that Kashmir used to supply paper to the Mughals as well as to the East India Company. It is said that the art of paper was introduced during the reign of Sultan Zain-ul-Abidin and factories were established at Nowshera and Ganderbal in Kashmir.

Some of the notable ancient styles of calligraphy are mentioned below:

1. *Heratic* :- This style was used in the past in Government offices and was ornamental.

2. *Vitatic*:- This was not ornamental and was in vogue among Egyptians of ancient age.
3. *Greek*:- It continued up to 700—A.D when this style was changed into the Arabic.

The first school of calligraphy in the world was established by the Holy Prophet Hazrat Mohammad<sup>(saw)</sup> nearly 1400 years ago. It had 70 teachers and each teacher had 10 students. Later on such schools were established in those parts of the world where Muslim kings ruled. Previously no notes of punctuations were used and the credit of its invention goes to Ali, who was one of the great Caliphs of Islam.

As we are mainly concerned with the Persian style, the subject can be introduced by stating that this resembled with that of the Egyptians and the Chinese and before the advent of Islam, was done in 7 styles. Due to advent of the Arabs. *Nastaliq* way of writing got prominence. This style was artistic, because it was composed of circles, thin and fat lines. It is in vogue in Kashmir, even at present. It came in India during the Mughal period and was officially introduced in Kashmir during the reign of Emperor Akbar.

It is a pity that no specimens of ancient calligraphy of Kashmir are available except a few inscriptions. The Regional Records Survey Committee of the Archives Department has been able to salvage a few specimens of excellent penmanship. The art of calligraphy got prominence during the medieval period when Sultans ruled over Kashmir. It was Sultan Sikandar (1389—1413 A.D) who patronised Islamic art and literature in Kashmir and even invited schools and artisans from Iraq, Khurasan and Iran. It was during his reign that *Khankas* were built to comorate arrival of the famous Muslim saints. These *Khankas* and mosques were decorated with beautiful pieces of calligraphy which contained verses both in Arabic and Persian. It was done by some of the companions of the Saint Mir Sayed Ali Hamadani and some local calligraphists.

Sultan Ali Shah had a very clever Prime Minister in the Person of Malik Saif-ud—Din, a convert Pandit. He was scholar and mystic; soldier and coward; saint and satin combined. There is a story about an old calligraphist, whose wife being young was claimed by another youngman. The case was decided by Malik Saif-ud-Din. He asked the wife to put water into the inkpot and she did it with utmost care. The Malik understood the whole affair and handed

over the calligraphist's wife to him and punished the false claimant .

Arts, crafts , literature and learning flourished in the days of Sultan Zain-ul-Abdin in (1420--'470 A.D) who is renouned in Kashmir for his works of public utility, care of his subjects and spirit of toleration. He invited men of letters of all casts and creeds from Central Asian countries as well as from other parts of India. His court included scholars, philosophers, administrators artists, and men of letters. One gem of his court, Qazi Hamid-ud-Din was a renouned calligraphist. The Sultan besides others, invited calligraphists of Samarkand specially. One of them, Mulla Jamil who was a singer, was also a famous calligraphist,

Sultan Hassan Shah who assumed the government in 1532 A.D stepped into the footsteps of *Badshah* and patronised art and literature. He got decorated Jamia Masjid and *Khankah*—I—Mualla with Arabic and Persian verses and this work was done by eminent Kashmiri calligraphists. During the Sultanate a special ink was invented by the Kashmiri calligraphists, which could not be washed away with water. Their merit was recognised and honours were bestowed on them.

Calligraphy received an impetus during the Mughal rule, who favoured *nastallic* style of writing, which was different from *riqa* style and was composed entirely of curves. The famous calligraphist of India during the reign of Emperor Akbar, was Mohammad Hussain and he was a Kashmiri. He was considered as having affects of magic in his pen. It appears that every Mughal Emperors had a Kashmiri calligraphist and the notable among them were, Ali Chaman, Mohammad Murad Mohammad Mosin, Syed Baqir, Khawaja Yaqoub, Mulla Mohammad Ibrahim, Mulla Kamil and Haider Shah.

The Kashmiris also invented the art of writing with nails. For this purpose nails were allowed to grow and sharpened. There is an excellent and rare specimen of nail writing in the Research Department Library, Srinagar. Even at present there are some very able calligraphists in Hassanabad, Khaniyar and Zadibal in Srinagar, but machine printing has ousted their beautiful penmanship.

## Chapter 11

### B U D D H I S M

Kashmir is known as a paradise on earth. It has been acclaimed as a land of bliss, peace and contentment. It had been predicted that "the valley of the blue forests would become an abode of meditating monks." Accordingly, Buddhism after its exile from the land of its birth, found a refuge in Kashmir and from here it spread to other lands. In the Mulasarvastivada Vinaya Pitaka of Kashmir, Buddha is said to have predicted to Vajrapani that Dharma would come to the valley of the blue forests and the Nagas would submit to his teachings- who were these Nagas of Kashmir, about whome the Master had made the above prediction?

The earliest settlers in Kashmir were the three tribes, known as the Nagas, the Pisachas and the Yakshas. They came from Nagar, Hunza and other areas of Daradistan. In ancient period of our history, each tribe had its non settlement around a lake or a spring. In Kashmir, spring is known as a nag, hence these tribes came to be known as Nagas. These early settlers had to clear forests from wild animals and snakes, whom they feared and respected. As such, these people started worship of the snakes. Then came the Aryan tribes who also introduced their customs and rituals in the valley. They met with opposition from the Nagas.

In ancient literature, Kashmir was a part of Gandhara, which may be termed as a cultural or political unit extending from Anantnag in Kashmir to Peshawar, with Taxila as its centre. In the Buddhist texts also, Kashmira- Gandhara is mentioned as one janapada out of the list of sixteen janapadas. Before the rise of Buddhism, the whole area was under the Nagas. Those Nagas had their own civilization and culture. In old traditions, we find some big scholars, who belonged to the Naga tribes. Kapila, who is considered the founder of materialistic philosophy or the Sankhya-darshan, was a Naga. Patanjali, the author of *Pramanasa-darsana*, who is also known as an *autara* of Shesha-naga, was perhaps a Naga. In the same way, Naga-arjuna and Naga-bodhi, who command much respect in the Buddhist world, were also Nagas. These Nagas often rose against the Aryans. They were against the Aryan caste system, their religious pantheon- and their idea superiority complex. Hence, when the message of Buddhism reached them, they were the first to accept it. Arvala, the king of the Nagas, accepted Buddhism along with his followers at the hands of Majjhantika. This information is deposited in the Ceylonese Mahavamsa and the Tibetan *Dulva* (Vinaya Pitaka). It is certain that Buddhism came to Gandhara and Kashmir at the same time. In the Kashmiri chronicles of Hassan and Fauq it has mentioned that 150 years

prior to Naga-arjuna, a Buddhist scholar, Sakya-shimha, preached Buddhism in Kashmir. Naga-arjuna as is certain lived in the 1st. century. A.D. Hence it is evident that Buddhism was introduced in Kashmir about the middle of the 2<sup>nd</sup> century. B.C. Surendra is the first ruler according to Kalhana who built a viihara in Kashmir. His reign can be fixed in the middle of the 1st. Century B.C. Beal in the Buddhist Records says that during the rule of Ashoka of India, some Sthaviravadin monks fled away to Kashmir. They might have started missionary activities in the valley. According to the Ceylonese tradition, it was Mijhantika, who was deputed by Ashoka to Gandhara for missionary activities. The Tibetan sources also collaborate this tradition. It was Mijhantika, who introduced saffron cultivation in Kashmir. The Buddhist missionaries succeeded in defeating the Nagas in religious discussions with the result that Buddhism became popular with the Kashmiris in early years of the 1st century B.C. Nilamatpurana of Kashmir gives information about the journey of Mijhantika to Kashmir. Tranatha says that at his arrival there were a dozen viihares in Kashmir.

The credit of converting Menadar, the Indo-Greek ruler of Gandhara Kashmir to Buddhism goes to Nagasena. According to Hassan, he is said to have lived at Harwan in

Kashmir. His Milinda-panha was written in Kashmiri language and was latter on translated into Pali and Sinhalese. Ashoka of Kashmir also patronised Buddhism. It was during his reign that Buddhism travelled to Ladakh from Daradistan and Kashmir. With the coming of the Kushanas, in Kashmir, Buddhism received a tremendous support. The three Kushan kings of Kashmir, Hushka Jushka and Kanishka afforded royal patronage to Buddhism. They built many viharas in Kashmir. Kalhana in Rajatarangini has given these details. It was during this period that the fourth Buddhist Council was held in Kashmir. Kanishka came from Jahmdera to attend this council. It goes to the credit of this council that commentaries on the Sutra, Vinaya and Abhidharma were compiled into two treatises known as Upadesa-sastras and Vibhasa-shastras. The latter is known as Kashmiri-shi in Chinese.

The three Pitkas which ran into 300,000 verses were engraved on copper plates and deposited in a vihara specially constructed for this purpose. Several attempts made in the past to find out this precious treasure have failed but with the clues now available in Kashmir, it may be possible to locate this site at Buddhabal in Kanalwan.

Kashmir becomes a cultural centre for the study of Vibhasa-Sashtaras. Famous scholars

like Katy ayaniputra, Asvoglosa, Vasubandhu, Vasumitra(K) Dharmatrata, sanghbhanda (K), Kanka vastsa, lived in Kashmir during the reign of the Kushanas. During the post Kushan period, Kashmiri missionary undertook missionary activities in Turkistan, Khotan and Tibet.

The net result of the Council was the development of the Mahayana, which was greatly influenced by the tolerant and openhearted humanism of Kashmir. After some time the Mantrayana concepts began to penetrate into the new philosophy with the result that a new school came into existence which is known as the Tantrism. Such mixed mythological and metaphysical concepts and rituals became popular in Kashmir, Central Asia, Nepal, China and Mangolia. Kashmiri monks played an important part in the development of the Mahayan in the Asian countries. Udiyana, which is known as Udabanda in the Kashmiri chronicles and lies on the banks of the river Indus, formed a part of Kashmira-Gandhara during the Kushana period. It was a famous seat of the Mantrayana during the Sahi Kings, whose manuscripts were found at Gilgit in 1931.

According to Al-biruni, the Sahis professed the Buddhist religion. The manuscripts found at Gilgit were written in the 5<sup>th</sup> and 6<sup>th</sup> century. A.D. The language of the

manuscripts in basically Prakrit mixed with Sanskrit, the language used in Daradistan during the period.

It was in Kashmir that the Brahmins had to accept Buddha as an avatara of Vishnu. Kashmir Saivism, which is better known as the Trika was a direct result of admixture of the Buddhist and the Brahmin philosophy. After this, Kashmir had such rulers who followed both the philosophies at the same time. Of course Buddhists suffered persecutions also under the kings like Mihiakula, Ksemagupta Harsha and others. Mirhira-Kula started the process of securing the Buddhists from Avantivarman's reign (9<sup>th</sup> century A.D.) the Brahminism eclipsed the Buddhism. Ksemagupta burnt down the Buddhist Viharas and took all measures to exterminate them. Harsha completed the process and by the 12<sup>th</sup> century, Buddhism had been completely urged out as a major faith in Kashmir.

Ultimately the Buddhists had to find refuge in Dardadessa. It was Rinchina, who brought Islam to Kashmir. He was a Buddhist and had come to Kashmir from Ladakh in the 14<sup>th</sup> century A.D. Mahayan Buddhism was responsible for the development of the Gandhara art. This art affected and influenced plastic art of Central Asia, China and Japan.

Kashmiri chronicles of Kalhana, Hassan and Fouq inform us that the Buddhists built hundreds of viharas in Kashmir. Some of the stupas contained sacred relics and beautiful specimens of Gandhara art. Most of these sites are under the earth at present. Since 1916 some monuments have come to light. Buddhist monuments have been excavated at Paraspur, Pandraethan and Ushkar. At Harwan, some court yards, a set of rooms and a stupa have been excavated. At Ahan a stupa with pebble walls with tiled corridor has been discovered. But much remains to be done.

Three Kashmiris, who have played a glorious role in the development of Buddhism are Naga-arjuna, Kumara-Jiva and Sham Bhatta. Naga-arjuna of Kashmir lived in Kashmir during the post Kushan period, may be after the 1<sup>st</sup> century A.D. He was a Shaivist in his early youth and wrote, Chitta-santosha and the Parmachana, the two trimshikas, which embody Shaivist ideals. Later he came under the influence of the writings of Sakaya-shimha, the saint, who had preached Buddhism in Kashmir 150 years before the advent of Knishka. Naga-arjuna, according to Kalhana, became overlord of Kashmir and lived at Harwan. The second personality is that of Kumarajiva, who preached Buddhism in Central Asia and China. He belonged to Lolab valley in Kashmir, which is

adjacent to Daradistan. The third personality is Shama-bhatta, who is known as Sam-bhotta in Tibet. He gave them a new script.

The number of Buddhist monks who went to China from Kashmir is large than those who went from other parts of India. Kumarajiva is foremost among all those who shaped and spread Buddhism in China. Another Kashmiri, Gunavarman, succeeded in establishing Buddhism in Java. Twice in the history of the Tibetan Buddhism, Kashmir played an important part. It was in the Kushan period that the Kashmiri monks went to Tibet for missionary activities. Sakya-sribhadra and Ratnavijira did useful work there. It was Shama-bhatta, who introduced Buddhism for the second time in Tibet. He is credited to have formed the Tibetan script, based on Sharda alphabets. He is known as Thumi Sambhotta in Tibet and is worshiped as an incarnation of Manjusri.

During this period Kashmir was regarded as the very original source from which Buddhism had spread to China and Mongolia.

## Chapter 12

### LALITADITYA AND SHAHAB-UD-DIN

"The inhabitants are skillful at decorative work, engraving and the art of inlay, at building residences, at weaving woollens and at patterned embroidery. They are fond of wine and food. There are many household, individuals and persons able to bear arms and it is a large state."

-----*Hanshu. 125 B.C.*

The Annals of the Han dynasty of China were written between 125 B.C. and 25 A.D. and are known as the *Hanshu*. These annals contain information about the Kashmir and the Kashmiris, prior to the advent of the Christian era. It is given in these annals that Kashmir is a large state, which implies, Greater Kashmir, when some parts of the Punjab and Sind, Afghanistan, Central Asia and Tibet were parts of the Kashmiri kingdom. We are further informed that the Kashmiris are skillful at decorative work. They are good builders. We are informed that there are many household, individuals and persons in Kashmir who can bear arms and use them. This shows that prior to the advent of the Christian era, the Kashmiris could use arms and ammunition. We are told that some of the rulers of the Han dynasty had deputed their envoys to Kashmir with presents and gifts sources that the Kashmiri kingdom possesses a large body of soldiers and they are very particular about the defences of their country.

It is not only the Chinese who have mentioned Kashmir in their writings but the Greeks too speak of Kashmiri According to the



celebrated geographer, Ptolemy, the territories of Kashmir extended to the greater parts of the Punjab, Himachal and the North-Western parts of India. Our ancient chronicles, like the Rajatarnagini, speak about Lalitaditya as the "universal monarch", who passed his whole life in expedition to far-off lands, like the movement of the sun round the earth. His army subdued the rulers upto the Gar on one side and the Eastern parts of Afghanistan on the other side. It is historical fact that the Chinese speak about Lalitaditya and the king of Kashmir and it was he who created a defensive front against the approaching Arabs. Had the rulers of the region accept his initiative the history of the sub-continent as well as central Asia would have been different today.

Jonaraja tells us in his Zaina-Rajatarangini about another illustrious Kashmiri king, whose military exploits make him a prototype of Alexander. According to Jonaraja, "this world was too small for Shahadevo or Shuhab-ud-din, of Kashmir, who extended his sway from Sind to Kangra. He would not reckon that day in his life, which could not bring him the news of new conquests by the Kashmiri soldiers." It is further recorded in our historical works that Sultan Feroz Shah Tughlaq, the king of Delhi suffered a defeat at the hands of Sultana Shihab-ud-din.

Sultan Mahmud of Gaznah invaded India seventeen times and humbled the rulers of the Punjab, Ajmer, Kanauj and Delhi. During that period, Kashmir was ruled by an illustrious queen, Didda who faced the eleventh invasion of Sultan Mahmud on Kashmir. Out of all his invasions, he suffered defeat only at the Kashmir front and had to return to Gaznah in humiliation. In order to avenge his defeat, he led a second expedition against Kashmir in about 1022 A.D. At this time, Mahmud made full preparations and collected nearly 20 thousand soldiers to supplement his regular army. He gave a call of Jihad or holy war against the Kashmiri infidels. This time also he had to eat the humble pie and returned to Gaznah as a frustrated looter.

Though Sultan Zain-ul-Abidin was not fond of military exploits, he would not tolerate weakening of the Kashmiri Sultanate. When the Sultan of Kashgar, taking advantage of the turmiol in Kashmir, Wrested Ladakh from Kashmir, the Kashmiri army under the command of Mohammad Magray, routed the Kashghar forces and he had to accept the suzerainty of Zain-ul-Abidin.

Baber, who is the founder of the Mughal empire in India, deputed his armies for the conquest of Kashmir but the invaders were

defeated. Another Mughal, Haider Dughlat Kashgari, attacked Kashmir with a huge army and occupied it for nearly 10 years, during which, the Kashmiris had to suffer arson, loot and fire. The Kashmiris later joined hands to expel this looter who had committed many atrocities on the Kashmiris. They pursued him and killed him alongwith his Mughal soldiers. In order to give a warning to the Mughals, the Kashmiris built a minar of the skulls of the fallen Mughal soldiers at Hanzvira, The Venician physician, Manouchi had, this defeat of the Mughals in view, when he described the Kashmiris in these words:

“The very people who inhabit that delightful country have nothing of the effeminacy and slothfulness of the Indians. They are robust, and laborious, exercised in tilling their lands and very brave in war.”

Where did this bravery of the Kashmiris go after their subjugation by the Mughal king, Akbar. According to one author, the Kashmiris were vanquished and re-vanquished by the invaders like the Mughals, the Afghans, the Sikhs and the Dogras, “ who murdered, oppressed, and enslaved their ancestors and so grounded the life and heart out of them that their better selves have been crushed.” The Kashmiris have been defiled during domination

and that is the rest reason that they have forgotten their tale of valour, courage and bravery. The famous poet of Kashmir, Mahjoor, addresses the Kashmiris:

Let there be an earthquake!  
Let thunder rumble!  
Let there be born another Tazi Butt !

## **Chapter 13**

### **Shaikh Noor-ud-Din Wali**

Between the 8<sup>th</sup> and 13<sup>th</sup> century A.D., Central Asia, Iran and Arabia witnessed a mystic movement, known as Sufi Order. During this very period, Shaivist philosophy was popular in Kashmir. After the 4<sup>th</sup> Buddhist Council held in Kashmir during the reign of Kanishka, progressive Buddhism, in the shape of the Mahayana influenced Central Asia, Afghanistan, China and Korea. During the 8<sup>th</sup> century, Kashmir introduced a new philosophy of Trika, which influenced Central Asia. During this period Islam witnessed a new philosophy called Sufism.

Both these mystic movements aimed at the same thing; purification of heart and attainment of bliss. Rishi Order was a meeting ground of both the above movements and is indigenous to Kashmir.

The standard bearer of this order is Shaikh Noor-ud-Din Wali.

#### **Early Life:**

Shaikh Noor-ud-Din Wali, the Patron saint of Kashmir is known as Nund Rish among the Kashmiris. Some call him Sahajanunda. His other names are: Alamdar-I-Kashmir and Shaikh-ul-alam.

## Historic Kaikh Noor-ud-Din Wali

He was born in a village named Kaini which is situated near Bijbehara in Kashmir towards the end of the 14<sup>th</sup> century. His father Salar Sanz alias Shaikh Salar-ud-Din, belonged to the ruling family of Kishtwar and his mother Sadra Moji was a Rajput. Both of them were converts, but at the same time respected the teachings of the Hindu religion. Both of them stated to have lead a pious life, full of respect for all faiths. In fact this trait respect for all faiths exercised much influence on Shaikh Noor-ud-Din Wali. There is a tradition, which says that at the time of his birth he would not take milk from his mother's breast but had milk from the breast of Lallaeshawari alias Lala Ded, a great mystic lady of the same period. The Shaikh was born two years old, when his father passed away. His mother brought him up and sent him to a village mulla for education. He did not feel interest in reading as he was endowed with high qualities of observation, sensitiveness and feeling, by nature. As a youth he felt disgusted with the world and decided to renounce it. He left all mothers, his mother was anxious to see him settled in domestic life and as such got him married to Zai-Ded. He became father of two children but he felt no interest in worldly affairs nor cared for his livelihood.

### Renouncement:

He would not leave his mystical way and would meditate. At last, he left his family and spent

years in wilderness and meditation. During this period, he lived in caves and forests. He travelled in various parts of the valley spending many years in search of truth. One of the caves, where the Shaikh meditated bears his hand impression on a rock inside the cave.

He lived a life of piety, self denial, simplicity and virtue.

His wife and mother arrived near his cave and were his first disciples.

His humanism influenced people of different faiths, with the result that many came under the fold of the Rishi Order and established their seats in various parts of the valley. These Rishis lived away from human habitation and lived a life of self denial, piety and virtue.

### Description:

Shaikh Noor-ud-Din Wali was slim, long stature, had long conic fingers, with oval face and wheatish complexion, almond shaped eyes and prominent nose. During the days of meditation and later life, he used to wear long garment of woolen material, over which a dandanim of coarse cloth was used, with a turban and a cap. He used wooden sandals.

He lived on simple food which consisted of dandanim and milk. He would not take

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#### Renouncement:

He would not leave his mystical ways but meditate. At last, he left his family and spent

12 years in wilderness and meditation. During this period, he lived in caves and forests. He travelled in various parts of the valley spending 27 years in search of truth. One of the caves, where the Shaikh meditated bears his hand impression on a rock inside the cave.

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His wife and mother arrived near his cave and were his first disciples.

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He lived on simple food which consisted of boiled dandalim and milk. He would not take

salt, sugar or tasty eatables. He abstained from taking meat. During his last days he lived on water only.

His belongings consisted of one pair of clothing which is said to have lasted for the whole life; wooden sandals; a wooden bowl for drinking water, milk and taking food; a wooden staff, a kangri and a grass mat.

#### Last days:

He passed away at the age of 63, in the reign of Sultan Zain-ul-abidin, alias Budshah, who accompanied his bier to the grave. He is buried at Charar-I-Sharif, 20 miles south west of Srinagar. His tomb is a place of pilgrimage by all communities. Shaikh Noor-ud-Din Wali is the preceptor of all Rishis of the valley.

Shaikh Noor-ud-Din Wali had four chief disciples, namely Bhima Sadhi alias Baba Bam-ud-Din, Ziya Singh, alias Baba Zian-ud-Din, Lata alias Baba Latif-ud-Din and Nasro alias Baba Nasr-ud-Din.

Baba Bam-ud-Din is buried in the cave of Bumzo near Mattan; Baba Zain-ud-din is buried at Aish-Muqam; Baba Latif-ud-din and Baba Nasr-ud-din are buried at Charar-I-Sharif.

The Rishi Order produced many Rishis after the death of Shaikh Noor-ud-Din Wali and

#### Shaikh Noor-ud-Din Wali

the number rose to two thousand during the Mughal times. These saints played an important role in the lives of the people.

There is a controversy about his date of birth, but according to the earliest sources, it is evident that the great saint was born on 19<sup>th</sup> Zil Haj, 779 A.H. / Friday, the 9<sup>th</sup> April, 1378 A.D.

The Kashmiris have always cherished the memory of Shaikh Noor-ud-Din Wali. In Kashmir, only two great personalities were paid homage by kings, who got struck coins with their names inscribed on that. Kanishka got struck coins in honour of Buddha, in the first century, after the 4<sup>th</sup> Buddhist Council held in Kashmir. It was after eighteen hundred years that Atta Mohamad Khan the Afgan Governor of the Valley got struck coins in honour of Shaikh Noor-ud-Din Wali. Kanishkas coins bore the name "BODDO" and Atta Mohamad Khans coins were decorated with the name of Shaikh Noor-ud-Din Wali.

#### The Rishi Order:

The Rishi Order established by Shaikh Noor-ud-Din Wali is a simple code of leading a spiritual and social life. It desires of a man to lead a contented, simple and purposeful life. Its followers abstain from orthodox dogmas and ceremonies. The Rishis preached universal

love, abstained from worldly things and showed a simple way of life, which can lead to the realisation of God. They did not isolate themselves from the masses but played a role of social reformers. They raised their voice even against oppression and exhorted the rulers to rule with justice and even were imprisoned. The Rishi Order in Kashmir is perhaps a great contribution to the world thought.

#### His Philosophy:

Shaikh Noor-ud-Din Wali, taught the philosophy of humanism. It meant fear of God, love of mankind, sympathy for the poor and service to the fellow human beings. He founded a philosophy, which is an admixture of the Sufi thought and the Shaiva thought. This composite philosophy has been the hall mark of the Kashmiris for centuries. The great Wali had a quest for peace and harmony and worked for it.

Shaikh Noor-ud-Din Wali was the creator of new humanistic thought and it in this respect he was a revealer of secularism. He not only expressed the spiritual equality of man but preached and practised what was the best and noble for human beings. His philosophy did not only teach spiritual equality of man but desired to extend it to economic, and social life also. He desired every one to be a votary of the unity of man.

#### Shaikh Noor-ud-Din Wali

He loved all and respected all faiths. In his teachings he did not use the terminology of a particular-faith. Shaikh Noor-ud-Din Wali is the symbol of harmony, brotherhood and secularism in the valley.

## **Chapter 14**

### **SCIENCE AND RELIGION IN EVERYDAY LIFE**

This is an age of nuclear science which has produced tremendous effects on our minds. Every one feels dazzled by the achievements of science and many feel that the days of all religions are numbered. There seems to be a cold war between religion and science. Science stands as a crusader against ignorance, superstitions and dogma. As religion is considered to be the amalgam of all these three elements, so religion is the main enemy of science and vice versa. Many have come to believe that religion must accept defeat and surrender itself before science.

A careful study of human civilisations reveal to us many facts which resulted in the creation of religions. By nature, a human being is sentimental and he needs some sort of food, not only for his body, but for his mind also. The first thing towards which, he got attracted was light. It is for this reason that he began to respect the sun, moon and stars. His respect and reverence changed into worship and he began to look towards the sky for communication. His constant contemplation gave rise to the creation of metaphysical ideas, which were weaved into cults, dogmas and religions. This very thinking power or contemplation is the base or the



### Science And Religion In Every Day Life

beginning of science. A man thought of this world and its creator and then began to believe him. His faith or his belief created a religion for him. In the same way, a scientist contemplated and used his brain and invented many marvels of this age.

We can ask: what is use of a religion for a man? The answer would be that a religion satisfies his emotional, intellectual and psychological needs. He thinks and believes in some thing, which is unseen. He assumes the role of a discoverer and he fathoms to find out his source. In this way, he is not only a researcher but a scientist. Both, a believer of a religion and a scientist apply their mind on some thing which is unseen. By using their thinking power, they creat either ideas or mater. But,. It will be soon, that the base of every invention is the idea, which materialises into matter, through the efforts of a scientist. Every human being is granted the faculty of thinking. He thinks and certain ideas emerge, which are translated into beliefs or inventions, as the case may be. During this process, a man passes through the phases of faith and doubt; which are light and darkness. As stated earlier, light means knowledge and darkness means ignorance. We have to keep in mind that God has always been termed as light. Every believer aspires to find out this light so that he gets out

### Historic Kashmir

of darkness. A scientist also wants humanity to come out of darkness of ignorance. Hence, both a follower of science or a follower of religion have the same mission before them. Both are investigators of the unknown and the unseen. Both work through the faculty of mind. What they contemplate they try to materialise and this process goes on since the advent of humanity.

We have to make distinction between blind faith and religion. To have a blind faith means submitting before a dogma. But to believe with an open mind is spiritualism, which is the real base of a religion. When we talk about a religion, we mean faith in some unseen reality. We do not subscribe to rituals, dogmas, cults, when we think of a religion and its counter-part, science. We take both these on the same level and plan. A scientist is trying to discover new thins and a religious person is trying to discover himself. A scientist is trying to discover nature, which a follower of a religion tries to have a union with the creator of nature. While the scientist worked upon the different components of universe, a religious man in trying to find out the creator, the preserver and the destroyer of this universe.

It needs to be emphasized that dogmas have no future in the twenty-first century at a religion has a great potentiality to serve the

### Science And Religion In Every Day Life

ethical, moral, intellectual and psychological needs of a man. It is only through a religion that a perfect balance can be maintained between body, mind and soul.

It requires to be emphasized that the main aim of religion is to keep a balance between material and spiritual life of a person. It is through scientific knowledge and discoveries that material needs of a human-being are provided. When his material needs are provided to him, a being aspires for his spiritual needs. Hence both religion and science are complimentary to each other. A conflict between religion and science arose when the votaries of religion insisted that their dogmas were sacred and true. They wanted to shut the doors of investigation. But when, knowledge advanced and the scientists were able to prove the fallacy of those dogmas, the votaries failed to overpower science, they came with the idea of separation between science and religion. Now, science represented knowledge and religion represented superstition and ignorance. This stage has also passed because after achieving wonders, the scientists came to a point where they could not reconcile the various field theories, and natural laws which govern or maintain a balance between time, space and motion. They do not know the beginning or the end of time and space. It is at

### Historic Kashmir

this point that a scientist comes to the conclusion that God, which is ultimate rule of religious men, lives in the ideas or thinking or mind of man. It is marvel of a mind and this very mind makes scientists to create wonders.

Just as science has changed its stand from one theory to another in its flight to success, so has the religion change its attitude from time to time, if it wants to do some good to humanity. The age of dogma is over and the need of the hour is to bring spirituality in every body's life. There is need to bring an evolution in human consciousness. It should be the foremost duty of religion to unite humanity instead of dividing it into compartments. At present, we see followers of one religion fighting with followers of another religion. When many paths lead to the same God, why there be discussion on the issue that this or that path is true and sure to lead to the same God. Then, we find water-tight compartments and sects within a religion. This shows that it is in the process of division and destruction. Let followers of all religions make a sincere declaration that God is one and the same and he is within every human being. Secondly, all the prophets, autaras, message-bearers were sent for guidance of humanity by this very God, who is our creator, preserver and destroyer. There is a need for toleration and cooperation rather than conflict and turmoil.

### Science And Religion In Every Day Life

Enmity between followers of God must end. There is no need of multiplying religions or conversions. Let followers of a particular faith show toleration to the followers of another faith. When God is one, how can you divide him!

What is the duty of the scientists towards humanity? They have to shun negative thoughts and prefer positive thoughts. Positive thinking is bound to produce those inventions which will bring happiness to humanity. Negative thinking is bound to produce atoms for destruction. The scientists owe a duty to us for they are men of God. It should be borne in mind that a scientist is more near to God than a religious man. God has been very kind to a scientist for He has given him a higher faculty of thinking and influencing our wellbeing. A scientist's brain is gift of God, which is used by him to creat many good and bad things for mankind. Electricity is a beneficial invention which has made our lives and our work easy for us. Such type of inventions are useful for humanity. But bombs and other inventions of destruction have also been invented by scientists. These brain-childs of our scientists are meant to annihilate mankind. Here is a difference in positive thinking and negative thinking!

The greatest attribute of God is that he is the creator, the preserver and the destroyer. Let ur scientists creat and preserve. Let them not destroy!

## Chapter 15

### **MAHARAJA HARI SINGH AND THE FREEDOM STRUGGLE**

In the history of the 19<sup>th</sup> century British India, the Valley of Kashmir occupied a very important strategic position. The Czarist Russia had her covetous eyes on Kashmir, whose conquest would give her an opportunity to directly face the British and ultimately reach the warm waters of the Indian ocean. This logistical reality was known to the British, who wanted to keep the valley of Kashmir and its adjacent regions as a buffer against the Russian designs. It was under these circumstances that they created the State of Jammu and Kashmir and bestowed it on Gulab Singh, who had proved his loyalty to them by liquidating the Kingdom of his Sikh master. This happened in 1847, when he became the Maharaja of Jammu, Kashmir and Ladakh. Before his death, Gulab Singh made a will and advised his son, Ranbir Singh to remain faithful to the British for it were, they who had bestowed this State to them. The next Maharaja ascended the throne in 1856 and continued to rule Jammu and Kashmir State upto 1885. During this period, the British utilised him in furthering their designs on the hilly regions of Gilgit, Yasin and Chitral as well as Central Asian principalities. They made him responsible for political and military supervision of the natural borders of India on

**Maharaja Hari Singh and the F.S**

the north west. He had acted according to the will of his father and remained faithful and loyal to the British. In lieu of his loyal services, he was granted the right to adopt a son, by the then British Government in India.

Pratap Singh became the new Maharaja of Jammu and Kashmir in 1885 under the shadows of fear and complexes. Amar Singh and Ram Singh, his younger brothers did not like him and hatched many conspiracies against him. It was rumoured that Pratap Singh was not the real son of Ranbir Singh but was a son of some Brahman, exchanged at the time of birth. Amar Singh who was the real son of the Maharaja had claims to the gadi. As such, Pratap Singh sought protection of the British by all means and promised to act according to the advice of the British Agent in his State. But he could not match the mechanisms of Amar Singh, who involved the Maharaja in a conspiracy case against the Imperial interests. Pratap Singh was found guilty of having corresponded with the Czarist Russia. As such, he was deposed and Amar Singh became the virtual ruler. He had a son, named Hari Singh, whom he wanted to groom as the future Maharaja of Kashmir. In order to put his scheme into action, Hari Singh was put under the British teachers. Taking advantage of the circumstances, the British

**Historic Kashmir**

appointed a full fledged Resident in the State. A Council of Members was constituted in 1895 to conduct administration of the State and Hari Singh became its Senior Member. Thus Hari Singh succeeded in controlling the administration of the State, in place of the Maharaja who died like a wretch, unsung and unwept.

Hari Singh assumed the gadi in 1925 as a favourite of the British. He had won this position by his intelligence, wit and perseverance. On the one hand he kept the British Resident in favour by various methods including gratification and presents and on the other hand, took measures to exercise effective control over the affairs of his State. For this purpose, he promulgated the Constitution of the Jammu and Kashmir State Council 1925. In it he defined the reserved and the non-reserved subjects. The Maharaja assumed the position of the President of the Council and its five Members were given the charge of revenue, home, law, finance, police, commerce, industry and public works Departments. He had been trained by the British officers and this upbringing had made him liberal and disciplined at the same time. He had been taught the English etiquette, food habits, drinking and laxity of morals. He had also inculcated good things like sanctity of justice, graciousness and

### Maharaja Hari Singh and the F.S

respect for traditions and heritage. He was young handsome and full of grace. He had made one or two visits to England before becoming the ruler. While trying to adopt western norms and attitudes he had fallen prey to sexual abuse and laxity of morals, acquiring the defamed title of Mr. A. Another draw-back with his character was that he was extremely stubborn and vindictive.

Hari Singh knew about the leaders of the political movements in India. He felt interested in the activities of the Arya Samaj and its aims in making India a Hindu theocracy. He himself dreamt of playing a chief role in this regard as the supreme Samrath of northern India. In his heart of hearts, he believed in royal prerogatives and divine right of kings. He really considered himself as belonging to a superior race of the rulers who were destined to rule over inferior race of the subjects. He also had notions of supreme greatness in his person as a ruler and it was his sole prerogative to grant any favour on his subjects according to his sweet will. He had only this ethics that he had to rule over the people who had been placed in his charge by the Divine Providence. This had made him an egoist and paranoic to such an extent that he developed abnormal tendency of mistrust and suspicion. In his life, there came a time that he

### Historic Kashmir

began to mistrust even his wife. He was led by strange emotions and prejudices.

His accession to the gadi was hailed by the people of the State in general and the people of Kashmir in particular. For Kashmir, the previous Maharaja was the embodiment of Brahmanism, communal outlook and bigotry. They had suffered discrimination under his rule. Now, the young Hari Singh brought up under western influence, was a different Maharaja, who was liberal, benevolent and kind to his subjects. As the Senior Member of the Council, he had introduced some administrative reforms. This meant that he could inaugurate a just and steady period of peace and progress for them. In fact, Hari Singh start his rule under a happy note.

Hari Singh introduced two noval practices at the outset. One was the annual darbar, in which, all big officials and prominent citizens would pay homage to him by presenting one *asrafi* each as a token of loyalty. All had to sit in a squeezed posture of *dozano* before elevated throne, where he sat wearing his *naulakha* necklace of diamonds. The other noval practive was the annual conference with the heads of villages and Zaildars, so that they could apprise him with their needs and difficulties. All had to sit in the lawns of his place and at the time of

### Maharaja Hari Singh and the F.S

his arrival, all would stand and give the slogan "Jaiy daya Maharaj", "Maharaja Bahadur ki Jai". After taking their seats, they would present compliments to him, praise him and submit their requests. In this respect, all would adopt a most submissive attitude and he would be addressed as *wali-ai-Mulk*, *Maharaj Adhi-raj*, *Padshah*, and many surnames. His ego having being satisfied, he would laugh and feel amused by calling them: "hehan-phariay", meaning "Sister be fucked". On his birthday, he would distribute food among the poor and this was known as *anakoot*. The Maharaja and the Maharani would visit educational institutions on annual days and distribute prizes.

At the outset of his rule, he introduced some reforms in the local self government. He made provisions for establishment of Municipal Committees in Srinagar and Jammu. The Maharajas also reconstituted the High Court of the Jammu and Kashmir State for administration of justice. In order to live in pomp and show the Maharaja increased his privy purse and patronised polo games and *shikar*. His accession to gadi was held under much pomp and show. Hari Singh sensed some sort of discontent among the majority community of Muslims in the State. In order to placate them he announced some reforms and termed them as the Raj Tilak boons. He declared that he would

### Historic Kashmir

afford equal protection to all his subjects among all religious denominations. In order to benefit the tillers of lands known as *asamis*, he allowed them to cultivate all available fallow and waste land known as *Shamilat-I-Deh*. He announced similar reforms with regard to revenue assessment and grazing tax. He announced special scholarships for deserving students. He also announced spread of education by establishment of the primary schools. He also got established a few dispensaries and hospitals in the State. All these measures were taken by him with the aim of establishing his personal rule over his subjects with an olive branch in his land. It could be termed as benevolent despotism. The whole State consisted of divergent nationalities having nothing common between them. The Ladakhis were mainly Buddhists who had been ruthlessly subjugated by the Dogra Maharaja. The people of the Frontier illaqs were mostly of Balti origin, who had also suffered at the hands of the Maharaja and his companions. The people of Jammu were mostly Hindus divided into Rajput and non-Rajput communities of these people of often telling them that they were the kith and kin of the Dogra clan and as such, were the embodiment of royalty. Next came the people of Kashmir who were mostly Muslim. They were the purchased commodity, for Kashmir and its people had been purchased by Gulab Singh from

### Maharaja Hari Singh and the F.S

the British. They had suffered untold misery and degradation during the rule of three Maharajas. Now, Hari Singh, who was the fourth Maharaja, was intelligent enough to see the soothing discontent among his Muslim subjects. In order to pacate their feelings, he played a stratagem. The first was to keep a Muslim noble as his Minister-in-waiting. He would develop friendship with Muslim chiefs in the Princely States, invite one or two every year to his capital. In his Durbar, he kept Muslim cooks, tailors, gardeners and musicians. He would occasionally visit mosques and donate funds to the Imams. At the same time, he would invite some Muslim Zaildars for the sake of enquiring about the conditions among the Muslim majority. But, despite his radical reforms and concessions, nothing came out of it due to various reasons, particularly the regional and communal class structure in the State.

The Maharaja imported his ministers and high officers, from places outside the State. As the Dogras of Jammu and the Muslims of Kashmir were educationally backward, all the lower posts fell in to the hands of the Pandit community. The Dogras had one avenue open and it was that they could join the State army as recruits. This facility at right was denied to the Muslims of Kashmir who had no jobs in the State services. They were simply tillers of land

### Historic Kashmir

or skilled workers and artisans. The Pandits were a well-knit community which would not allow any Muslim, even though educated in any Governmental job. They would use all stratagem, including sex to keep all petty posts in their hands. The net result was that the Muslim middle class and especially the educated one, was most discontented and aggrieved. The tillers of lands who were Muslims suffered at the hands of officialdom which mainly consisted of the Pandit community. These officers indulged in corruption of many kinds to enrich themselves at the cost of poor tillers of lands and artisans. This fact added to the unpopularity of the Dogra rule. This very discontent emerged as the political movement. As the Muslims were the main sufferers, they were the fore-runners of freedom struggle in the State.

In his excitement, Hari Singh began his confrontation with the British. He ordered removal of the Union Jack flag from the Residency at Srinagar. He even did not allow the Resident to move down to Jammu during winter months. He declared in London in the Round Table Conference in 1930 that he was an Indian first and an Indian last and demanded an equal status for India in the British Commonwealth. His outbursts created

### Maharaja Hari Singh and the F.S

misgivings in the minds of the British political circles against him. The British could not sponsor any sort of freedom struggle in the State because that would go against their own imperial interests. The Princes in India were the basic pillars of the British empire and the British could not but make them strong. It was not possible for them to dethrone Hari Singh, which was their own creation. After the First World War, the British had not yet recovered from the shocks of the war. They had to face serious threats from the new emerging intolerant Soviet Russia. As such, they wanted to create minimum trouble for him by giving little encouragement to the discontent among the Muslim masses. However, they concentrated on the northern frontiers of the State which joined the borders of Afghanistan, Russia and China.

Hari Singh had a great sense of ascetic taste. He selected the shores of the famous Dal Lake for building his royal palaces. The place selected by him was the slopes of the Zabarwan hill, which in the past was a site of the Buddhist stupas. When the Shaivism got ascendancy in the valley, the place was appropriated by the Hindu goddess of doom, known as Shikshadevi, who could get no place in India but got a place to settle in this corner. On both sides were the shrines of two Muslim saints highly revered by the Muslims. Hari Singh was

### Historic Kashmir

warned to desist from laying his palace at the ominous and condemned site but as he was stubborn, he refused to hear. His troubles started in the same year when he started building his palaces at the cursed site. His end also came from this very site when he was forced by circumstances to run away to Jammu leaving his subjects to the mercy of the tribal invaders from Pakistan in 1947. Before he ordered collection and carriage of his household to Jammu, he is said to have cried: "The riaders are near. I do not want to leave my people at their mercy. They want me to leave for Jammu. What can I do."

The other clamity came in the shape of courtiers which would surround the Maharaja and would not allow him to meet his people. They would keep him absorbed in wine, women and horses. He would spend most of his time in hearing jokes and gossip. The British Resident wanted to teach him a lesson but could do nothing, for the Maharaja would import best brains from India as his advisors and ministers. In the British India, the Congress has created a fervor for freedom and the same had to effect the Princely States in India. Hence, the Muslims of the Jammu and Kashmir State also started emerging out of slumber after many centuries. Many religio-political movements had started effecting them. Those Kashmiris



**Maharaja Hari Singh and the F.S**

who had run away to the plains of the Punjab, and emerged as successful traders and officers, began to look into the grievances of their kith and kin in the valley. It is fact that the Muslim majority suffered during the Dogra rule on many counts. Their first grievance was mostly Hindu oriented. Even though all the revenue to the Maharaja and his treasury came from the Muslim tillers of lands, artisans, traders and shop-keepers, not a single Muslim was Head of any Department. They could get some petty posts of menials, chowkidars and orderlies. The upper cadres like clerks, office superintendents and Secretaries and Heads of Departments were held by the Hindus.

The second grievance of the Muslims in the State was lack of sympathy with the tillers of lands and peasantry. In the first place the Muslims of Kashmir lost their proprietary rights over their own lands, for the first time in history. The Maharaja claimed that as he had purchased Kashmir for 75,0000 rupees, he was the sole owner and proprietor of all lands, forests and mountains of the valley. The Muslims were termed as asamis or tillers of lands or tenants-at-will. Secondly, the Dogra Maharajas had parcelled out all this land in the valley among jagirdars, chakdars and absentee land-lords. All these agricultural lands which belonged to the Muslim peasants were given to

**Historic Kashmir**

the Hindu land-lords. About 30 land-lords controlled all available lands in the valley and all of them were Hindus except 4 who were Muslims

The third grievance of the Muslims was that they were forced to carry on begar, which was worst type of unpaid labour. All non-Muslims were exempt from begar and it were only the Muslim peasants of Kashmir, who were bound to carry government stores to the frontier illaqs without any compensation. Secondly, the Muslim peasants had to undergo labour in the villages for the benefit of government functionaries.

The fourth grievance of the Muslims was religious discrimination. Their mosques and shrines were utilised as store-houses by the Dogra government. Secondly, sever punishment were inflicted on those who would convert to Islam. Life imprisonment was inflicted in the whole household including women, if any Muslim slaughtered a cow or a bull. It was for this reason that there were Kashmiri women prisoners in the Andamans.

The fifth grievance of the Muslims was that there was no freedom of expression or assembly for them. They were not permitted to represent their grievances before the British government in India. Once, when some

**Maharaja Hari Singh and the F.S**

submitted a memorial of grievances before the Viceroy, they were externed from the State.

The sixth grievance of the Muslims was that the Government did not care to provide facilities of education in the villages. Out of the total revenues of the State which came to about 275,000,000 only 1500,000 lack rupees were earmarked for education in the State. The total population of the Muslims was about 32,00,000 during 1931. The State had 32 professors in the colleges out of which only 3 were Muslims. Out of total 11 Head Masters, 10 were non-Muslims.

The seventh grievance of the Muslim masses was that the Dogra government was partial and did not care about the economic upliftment of the Muslims. Unemployment and poverty was rampant among them. The economic condition of artisans, weavers of shawls and carpets was deplorable. It was a general complaint that the government was interested only in the enhancement of its revenues by imposing taxes and levies. It was not interested in establishing factories, art manufacturing units and industrial units. Another complaint was that the Government took no interest in encouraging its people to trade and industries.

**Historic Kashmir**

The condition of the Muslim masses was no better than slaves. Centuries of atrocities had crushed all sense of self respect in them and they had scumbled to moral degradation. At least one member of the household in the villages would go to the plains of the Punjab to earn cash for his family maintenance and payment of land revenue. Every year 4 to 5 lakh Kashmiri Muslims would go to the plains during winter months to earn a living as wood cutters and mazdoors. They would be treated very badly outside Kashmir, where they were nicknamed as "Hattoo". During summer, they had to work in the fields or serve as planquin-bearers of the European tourists. Often, Muslim tillers of lands and peasants were ordered to begar or forced labour by the government agencies. The Muslims of Kashmir were not allowed to recite Azan or the call for prayer. Under such circumstances, socio-religious movements came forward to create a sense of self respect among the Muslims of Kashmir. During the period, Pan-Islamic movement of Jalal-ud-din Afghani had started affecting Muslim thought and in fact, he had secretly visited Kashmir also, on his way to Ladakh and Central Asia. The second revivalist movement in Islam was the movement of the Ahmedis who were much organised and influential. It goes to the credit of the Ahmedis to have not only inspired but guided the freedom struggle in the

### Maharaja Hari Singh and the F.S

State. In fact, Molvi Abdullah Vakil, a very learned Ahmedi was the brain behind the political strategy of the Muslims.

The whole atmosphere was explosive and the desecration of the Holy Quran in Jammu in April 1931 provided ignition. The Muslim masses rose in protest against this sacrilege. It was at this time that Shaikh Abdullah, who was a teacher, came forward to lead "the dumb driven cattle" towards emancipation and freedom. Maharaja Hari Singh could not but appreciate the wounded feelings of the Muslims, which was a majority community in his State. On the one hand, he wanted to usher an era of reforms and progress but on the other hand, he could not repose any trust in the Muslim community. Hari Singh was an Arya-samajist by conviction and it was the main aim of the Samaj to bring back the Muslims to Hinduism by means of *Shudi*. He had been to England also and this had made him liberal minded. He also knew about the antagonistic attitude of the British Political Department against him. Hence, he made an outward show of reconciliation by making a direct appeal to his Muslim subjects. He proclaimed on 9<sup>th</sup> July 1931:

"I have not made and will not permit any discrimination against any class of my people on

### Historic Kashmir

the grounds of religion. I have no desire whatever to suppress the legitimate requests and voice of my people, whether expressed in writing or in speech. Every person within the State is and shall always be free to practice his own religion, subject to the paramount necessity of maintaining public peace and public order. I cannot allow my Government to be coerced by threats into unjust action and it is my duty to protect law abiding sections of my people".

His appeal had no effect on the Muslims because it contained no specific concessions or solutions to the problems of the community. However, it contained the wish of the Maharaja to consider any representation from his subjects. The leaders of the Muslims in the State took advantage of this declaration and prepared a memorandum of demands. At this very juncture, unique incident occurred which shook the foundations of the Dogra Raj. One activist of the Pan-Islamic movement, Maulana Abdul Qadeer Khan Gazi, who had entered to the political stage at Khanqah-I-Maula and spoke against the Dogra Maharaja incited the masses to rise in revolt against autocracy. He was immediately arrested and his trial began on the 13<sup>th</sup> of July, 1931. Many groups of Kashmiri Muslims went to the jail premises to hear the verdict against Maulana Gazi and raised anti-government slogans. The police opened fire on

### Maharaja Hari Singh and the F.S

the people and killed 17 persons on the spot. Out of the wounded, 5 persons also died later in the Jamia Masjid due to bullet injuries. After this, the whole city was placed in charge of the State Military. They fired at agitators and rioters with the result that 6 more persons succumbed to the bullet injuries and it included two women also. The Dogra soldiers let loose a reign of terror in the city. All leaders of the Muslims were arrested. This upheaval provoked conflicting trends and loyalties among the people. While the majority of the Muslim masses termed their struggle as a religious war against the Hindu Maharaja but in reality, it was a people's movement against autocracy.

This mass movement developed into an armed revolt when about 50 thousand people armed with axes, swords, spears and country-made guns gave the call of Jihad or holy war against the Maharaja. At that movement, Hari Singh, in order to pacify the people deputed his Minister-in-waiting along with a few Muslim officers to inform the masses that he was ready to give a patient hearing to their grievances. When a delegation of the Muslim representatives met him in his palace, he frowned as under:

"Are you people bent upon to stage a war against me? If I like I can get you skinned alive

### Historic Kashmir

just now. No body on earth can question me. I will shoot all those who instigate my subjects to revolt."

This will show that Hari Singh was arrogant and revengeful towards his subjects. In fact, his Dogra soldiers misbehaved with the people and gave full play to their religious animosity and racial perversity when dealing with the Muslims. Among the inhuman atrocities inflicted on people, I will mention only one form of punishment.

In order to "give such severe punishment which would serve as examples for others", the Maharaja ordered public flogging of the freedom-fighters. All the Police Stations in Kashmir were provided with triangular wooden easels for flogging purposes. At the same time, hard-core criminals from jails were requisitioned for flogging of people. One by one each agitator was brought near the triangular wooden easel and stripped naked and bound with this stake by ropes. Then the scourger would whirl round, holding a can soaked in oil, and strike on the naked buttock of the creature. At each stroke, the poor creature would shriek a cry. At each lash, the poor agitator's swollen blood and flesh would squash out and he would swoon. Still he would not be left to his fate. His pulse would be checked and

**Maharaja Hari Singh and the F.S**

the remaining number of lashes inflicted. After it, he would be dragged like a dead dog and thrown on the earth to be picked up by his women folk who would be wailing nearby. Many scummed to these inhuman and barbaric floggings and many became invalid or crippled for life. Each day, two thousand Kashmiri Muslims were flogged and scourged. Such inhuman floggings became order of the day and the whole of India protested against this inhuman barbarity.

All the above will show that the Maharaja would tolerate nothing against his person or throne. He would behave as unhuman and barbaric towards his rebellious subjects.

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## Chapter 16

### LADAKH REGION AND PEOPLE

Ladakh is a moonland where earth and sky seem to meet. It looks like the roof of the world. It is a vast sandy desert full of gold granite dust and barren lofty mountains. The naked peaks seem to touch the blue and clear horizon. There are a few valleys here and there surrounded by high mountain ranges. One also meets a narrow and deep river on way to Leh the capital of Ladakh. During journey, one can also see lofty cliffs, spotted by jumps for meditation. Heat there is but it is not hot, and cold there is but it is not cold. One perspires and shivers at the same time. The weather may be cruel but the people are kind. The journey may be tiresome but the land is hospitable.

Ladakh is bounded in the north and east by China and in the north-west by Gilgit and Skardu. Baramula, Srinagar, Anantang and Doda Districts lie on its west, while the Punjab and Himachal Pradesh touch its southern borders. The territory with an area of 97,872 square kilometers, representing 70% of the total area of Jammu and Kashmir State is one of the most elevated regions of the earth. With a total population of one lakh and eleven thousands, Ladakh has one of the lowest population densities in the world. The annual rainfall rarely exceeds 3 to 4 inches. As one drives along the ups and downs of arid, sun-beaten and wind-

swept mountains, there are no sign of human beings, birds or tree. What meets one's eye, are deserts of bare crags and mountains of different hues and shades, which give a feeling of being somewhere on the lunar surface.

Ladakh is situated in what is known as the Indus Valley region which is inter-woven with a complex net work of nude mountain ranges tied together, like a large tassel of black wool forming a finish at the bottom.

Like the Mangalasutra worn by married women in many parts of the country, the parak is absolutely indispensable, and according to the custom, no woman is supposed to marry until she is provided with a Parak. This is made of leather, sometimes covered with silk and in shape somewhat resembling a cobra-head. The Mangalasutra is worn round the neck, whereas the Parak is worn on the head.

The most costly ornament of a Ladakhi woman is the Collar, a stiff band of silver or gold, more or less wrought, bound with strings of corals, pearls and silver beads, and studded with turquoises in flowers, encasing the neck; below this a necklace of several tiers of large gold and silver beads intermixed turquoises, descends low on the bosom. The ears are covered by semi-circular woollen lappets, fastened to the hair and edged with fur generally

of the otter skin, the inside being woollen and the outside brocade. These ear-flaps are always red and the Ladakhi women pride themselves upon the style and material of these lappets just as much as European ladies do upon the fashion of their bonnets.

All classes of women wear a profusion of necklaces of cornelian turquoise or amber and they have also massive ornaments of silver and brass, studded with turquoises. The complexion is improved by a process called Shoglo. This consists of smearing of the cheeks and forehead with the juice and seeds of the ripe berry of the belladonna plant. Much pains are bestowed in arranging the bring yellow seeds effectively, and the result is that the face appears sprinkled with grains of gold and sparkles with rich brightness.

### *Men's Wear*

"La-pa-sha", the men's wear is a thick woollen cloak or choga, generally of white wool. This is kind of dressing gown, with wide sleeves. Their head-gear is generally a long bag made of black wool, part of it covering the head and the rest hanging behind. They also decorate their bonnets with branches of flowers. Some wear caps made of brown wool. Round their legs they tie coarse woollen leggings called rKang-Phying. The leggings are secured by a garter wound spirally round from the ankle upwards.

All the men wear the pig-tail, which with some modification attains a respectable size though in most cases this is formed of only a small wisp of hair tightly plaited.

An article of dress in which the Ladakhis take much pride are the boots. Both men and women wear boots made of felt with soles of sheep or goat skin. Boots are dyed with some bright colour and have the seams embroidered. Men also wear some ornaments which include large ear-rings and a small cista or box of gold or of any other material containing some sacred text, as an amulet, which is suspended from the neck.

Both men and women wear broad Kamarbands of cloth, in which they stick daggers, knives and chakmak of flint. On one side of the Kamarband hangs a pouch-bag for tea, tobacco etc.

Buddhism recognises no caste or any racial distinction; all human beings being equal in the eyes of Kanjuk (God). In Ladakh however, some differentiation is made among the various sections of the people on the basis of their occupation. Traditionally there are three recognised classes: *Rigzang* (Upper Class), *Mangriks* (Middle Class) and *Rignun* (Lower Class). *Rigzang* included the Gyalpo (Raja), Kushak (Chief Lama), Klon and Lonoo (Officials). *Mangriks* include Lama (priest)

Unpo (astrologer) Larje (physician) and Thakshos (common gentry). The last class, *Rignun* includes Beda (piper), Mon (drummer) Garra (black-smith), Shinkhan (carpenter), Lamkhin (cobbler) and Malakhwan (dancing girls and prostitutes). With little variation the social classification exists even today. Generally there are no restrictions as to inter-dining among these grades of society or on inter-marriage among them.

For centuries, polyandry of fraternal type, remained a common feature of the family life of the poorer classes of Bhots. The eldest brother married a wife and she de-facto became the joint wife of all the brothers

### *Rain and Snow-fall*

The mid-Himalayan range obstructs monsoon currents which deplete their exhausted stores in the neighbourhood of Zojila and Drass. Hence the climate of Ladakh and Zaskar is extremely dry and rain-fall very insignificant. Similarly, snow-fall in the Ladakh valleys is scanty in spite of their high altitude. Zaskar being nearer the mid-Himalayan range, receives more snow-fall than Ladakh but the climate is, on the whole, very dry and cold, as compared to that of Kashmir. The spring, summer and autumn together last, little longer than five months, after which the



snow-fall closes all the approaches to Zanskar and the people are shut in for about six months. The snow does not clear up in the spring, in time for sowing and the Zamindars spread the earth in their fields which absorbs warmth from the sun and melts the snow.

The district experiences almost arctic cold during winter. The climate is generally dry and cold but some of the valleys such as the Indus and Shyok are very warm in summer. The district falls in what is known as the Yellow Belt where the average rainfall per year does not exceed 15". Enclosed by lofty mountain ranges, the monsoons never reach the district and get exhausted among the low hills in the valleys.

### ***Road to Leh***

There are three routes leading to Leh. One is via Kulu, the second via Suru-Kargil and the third from Srinagar. The first two routes are difficult while the third is easy and motorable.

From Srinagar to Leh there is a very good motorable road. It is one of the highest roads in the world. Important stations on this road are Srinagar, Ganderbal, Kangan, Gund, Sonamarg, I, Zojila, Matin, Drass, Kargil, Lamayuru, Khalse, Bazgo, *Leh*. The distance of 434 kilometres can be covered in two days. This road remains closed between October and May

### **Ladakh Region and People**

due to snow blockade at Zojila pass which is at an elevation of 11,578 feet. Two other highest joints on the road are the Namkila (13,000 ft.) and Fotula (13,400 ft.). Both the places look majestic. The zigzag road at Lamayuru is a remarkable engineering feat.

If anyone is interested in the thrills of adventure he may go to Leh via Kulu or Suru on foot. If he is interested to have the normal course he must go via Zojila. The route from Srinagar to Leh is spotted with the following stops, Srinagar: to Ganderbal and then to Kangan, where one finds a power station, from Kangqan to Sonamarg which is a tourist spot. It is better to stop at Sonamarg for acclimatisation before proceeding to Zojila pass and then Matin and Drass which are the coldest places in the world. In Drass one finds an ancient Aryan tribe known as Brokapa or Drukpa. From Drass one goes to Kargil, the second important town in Ladakh after Leh. Kargil is composed of the tehsils of Kargil and Zanskar. The town of Kargil is an important half-way between Leh and Srinagar. It is an important trading centre.

Kargil is populated by Mongoloid Baltis who profess Shia Islam. About forty miles to the north-east of Kargil, the Dukpas live in the villages of Duruckicks and Garkon. They are Buddhists by faith but ethnologically belong to

the ancient Aryan tribe. They have Aryan features and are beautiful. The next stop is at Shargol which is full of willow nurseries and tiny streams. At Mulbek, there is an ancient statue of Buddha carved in a rock. Then comes Budkhharbou where there is abundant water and fields. Lamayuru has a very ancient gumpa with many statues and prayer halls. Khalse is a village which grows vegetables, and flowers etc. Bazgo is the gateway to Ladakh. Then one reaches Leh the capital town. Leh has been connected with Manali in Himachal Pradesh by a jeepable road.

Two decades ago, it took many weeks for a traveller to reach Leh from Srinagar but now it takes only two days.

**Trade Centre:** For centuries Ladakh has been an important centre of trade between India and the countries of Central Asia. Leh is its capital and serves as the terminus for the caravans from both the regions. The principal commodity of trade is wool which is the raw material for the world renowned shawl manufacturers of Kashmir. Other exports are salt and dry fruits and the main item of import are tea, tobacco, grains and sugar.

### **Religious Customs**

Lamas play an important role in the social structure of Buddhists. From birth till

### **Ladakh Region and People**

death a Lama is always present to perform the ceremonies according to the local custom.

Alexander Cunningham has described the religious service of the Lamas thus:

“The religious service of the Lamas is performed at three fixed periods of the day; at sunrise, noon and sunset. The services consist of the recitation or chanting of portions of the *Do* (Sutras, or Precepts) or of *Dulva* (Vinaya or the Rules of Discipline) accompanied by the solemn sound of several musical instruments. These are: firstly large sliding trumpets, five and six feet in length, called *Chhos-Dugn*, or ‘holy trumpets’; second, large drums, *Chhos na*; and thirdly, large brazen cymbals, *Bul-Chhal*. Some times also a conch *Dung Kar*, is used. The musical sounds are a low and prolonged, and the effect is exceedingly solemn and even of melancholy. During the performance of the service incense is kept regularly burning, and offerings of fruit and grain, and even of meat, are made to the figures of *Shakya Thubba* (or Buddha) *Chanrazik* (or Avalokiteswara), and *Jamya* or (Manju Sri)’

The Lamas are not born, but they are made. The Head Lama is known as “Shashok”. He is born, not made. One of the beliefs is that a “Shashok” again takes birth as a Shashok. The

custom, therefore, is that when a Shashok is on his death-bed, his disciples patiently listen if he gives any indication of his place of re-incarnation. If he does not give such an indication, the children born within a specified period after the Shashok's death are gathered together. They are shown the possessions of the deceased and the one who evinces interest and expresses recognition of these articles, is allowed to be brought up by his mother till he attains the age of five or six years and then placed under the charge of a selected tutor. After attaining the necessary knowledge of the Buddhist scriptures, he is anointed as Shashok.

### Social Customs

By habit the Buddhists are a very social people. "Every event", says Cunningham, "is made the pretext of a feast, which usually ends in great uproar, and frequently in general drunkenness. Huge bowls of Chang form the chief attractions of an entertainment, and the song and the laugh abound, until the liquor is finished. On these occasions they prefer merry or drinking songs. The singer is often accompanied by a fiddler, and sometimes by a drum. Exhibitions of female dancers frequently form a principal part of an entertainment; but the performers are more remarkable for their costume than for their graceful movements. The principal occasions on which these entertainments are held are birth, marriages and deaths".

### Ladakh Region and People

The Bhods prefer *Pus*, the last, month of their calendar for marriage. They reduce the terms of their marriage to writing. The consent of the bridegroom is given in writing to the bride. The document also contains an undertaking that the brothers of the bridegroom will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. Cunningham says: "When betrothed, the bridegroom proceeds to the bride's house with a bowl of *Chang*, and the relatives discuss the wedding-day and the spirits together. After the bridal day has been fixed, the bridegroom is obliged to send a portion of food and *Chang* daily to his elect. After the end of fifteen to twenty days all the relatives of both the parties assemble together to ask the bridegroom what present he will make to the mother of the bride.

As in Tibet, polyandry has been practised in Ladakh from the remotest times. The practice is confined to the brothers in a family the eldest marrying a wife whose other husbands are also his brothers. The usual number of such husbands is two, but three or four are also married to the same wife. Where there are many brothers in a family, the younger brothers are precluded from sharing the common partnership. Should they continue unmarried, they enter the monasteries to live as Lamas. The family estate

is inherited by the eldest brother, whose duty is to look after his mother and unmarried sisters. He also has to the same wife. In the absence of a male heir, the family wealth is inherited by a daughter, who can marry the person of her own choice and also divorce him at will. Such a daughter for preference, marries a younger son in another family. This husband is known as her Magpa. He has no right on her property and can be summarily divorced.

The topography of Ladakh is more difficult due to its being enclosed by a series of Himalayan, Mustage and Knenlun ranges, which operate as a bar against large scale in and out of migrations. It is for the reason that about 97% of the population returned at the Census of 1961 claim their birthplace in the district itself. The proportion of persons hailing from other parts of the State is, as low as 09% which is less than half the corresponding proportion of those born in countries outside India. There is no doubt that the district is now accessible by road but the journey from Srinagar to Leh is so tedious and the facilities available in the intermediate stations so scanty that very few people opt to migrate to the district. Further, there are practically no avenues of employment available to the migrants which has caused an aversion even among those who used to migrate to the district in the past for commercial purpose.

It is, however, a fact that the growth rate of population has been low partly due to the prevalence of polyandry and partly an account of climatic and economic conditions. With the exception of a small percentage the tehsil Leh as a whole is inhabited by Buddhists who besides practising polyandry join monasteries in large numbers to live in celibacy as monks and nuns. There is no communal trouble among them as they do not believe in caste, creed or colour distinctions. Modern civilization has, in fact started to shake their age-old innocent qualities.

## Chapter 17

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### ZORAWAR SINGH

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Miyan *Gulab Singh* became Raja of Jammu in 1822 through the efforts of his younger brother Miyan Dheyan Singh who was a favourite of Maharaja Ranjit Singh. He remained a feudatory of the Sikh Government till 1830, when his master died. By that time, he had established his authority in Reasi, Doda and Kishtwar. Though subordinate to the Lahore Durbar, he was in league with the British and had gained their favour also. Besides being himself a clever strategist and diplomat he had able advisors, warriors and administrators. One of them was Wazir Zorawar Singh who has earned a name in history by his conquest of Ladakh and his invasion of Tibet. He was a resident of *Kangra* who had settled at Reasi and began his career as a private soldier at the age of 14 and later on, rose to the high position of a Commander. He was fearless, brave and honest. In 1834, Raja Gulab Singh thought of extending his territories towards the north. He decided to conquer Ladakh and before taking this step he confidentially inquired about the British reaction and was assured of non interference. The time was most opportune for the project because at the moment Ladakh, was divided and full of chaos. The King of Ladakh, Akbar Mahmud Khan *Tsepel Nyamgyal* was weak and

### Zorawar Singh

greedy and never cared for his subjects. He only took interest in acquiring more and more wealth.

The Maharaja ordered Wazir Zorawar to march against Ladakh. He was accompanied by his Chief Officers, who were Sardar *Smad Kahn*, Sardar *Uttam Singh*, Mirza *Rasool Beg*, *Nardap Singh*, Imam *Malik*, Miyan *Rai Singh*, *Basti Ram*, *Abdul Razakh*, Singh *Mankotia* and Syed *Madin Shah*. His army consisted of 10,000 strong soldiers who were equipped upto date and were fully trained and disciplined. Zorawar marched through Kishtwar and reached *Purg-a* province of Ladakh, which had its headquarters at *Kartse*. The Ladakh governor informed the King about the appearance of the enemy, who deputed Dorje Nyamgyal with an army of about 5000 soldiers. The Governor of *Kartse* collected 200 soldiers and for 2 days stopped the Dogras but at last, was defeated and killed. The battle was fought on the 16<sup>th</sup> August, 1834. Zorawar prohibited his soldiers from cutting corn and harming villagers. His polite conduct was rewarded. Zorawar proceeded further and he was welcomed by villagers, who had been assured of safety. A tax of Rs.4/- on each house was imposed by him. Though he was opposed by Ladakhi army posts, he wiped away every opposition and proceeded further and further. *Sod* fell and then *Pashkun*. Many prisoners were taken and handed over to the garrisons in

### Historic Kashmir

the forts. In the meanwhile Dorje Nyamgyal arrived with a big army of 9000 men. As snow had fallen, Zorawar wanted to gain time and as such, he deputed emissaries to negotiate peace on the term that a tribute of Rs.1000/- will be paid by the King of Ladakh. The King was ready to accept it when his Queen *Zizi* insisted on defending their motherland. A call to arms was given to all Ladakhis. Akbat Mohmud Khan Tsepel, the King Ladakh, Dorje Namgyal, Rahim Khan of Chachot and *Banke Kahlam* joined hands in order to face the invader. 9000 Ladakhi soldiers refused to accept Zorawar's terms and started for the defence of Ladakh. Zorawar returned to Zankartse and occupied himself by equipping his army with new weapons. As he had nothing for substance he liked on plunder for 4 months. The Ladakhi army approached but the Wazir knew everything about their movements through his spies. The Ladakhi soldiers which were quite exhausted with their long march halted to take rest. Then suddenly Zorawar led an attack which bewildered the Ladakhis, who were cut to pieces, Most of them fled towards Leh. 400 were drowned in the river while 1200 were made prisoners. The Dogras lost 23 soldiers and 60 wounded.

King Akbat Mahmud Khan Tsepel lost heart and came to Bazgo along with costly

### Zorawar Singh

presents and treasures to beg pardon. Both he and Zorawar went to Leh in April, 1835 and agreement was searched by which "Tsepal was installed as a Ruler holding power from Maharaja Gulab Singh" and he promised besides war indemnity of Rs.50,000 to pay an annual tribute of Rs. 20,000. The King paid Rs. 37,000 at once partly in cash and partly in jewelry. Zorawar remained at Leh for 4 months when news about the recapture of the Fort of *Sod* by the Ladakhis reached him. By forced marches, he reached *Suru* and defeated the insurgents, 213 Ladakhis prisoners were captured and hanged upon trees. News reached Wazir that an insurrections had broken at Leh at the investigation of the Sikh Governor of Kashmir, who had despatched a contingent of soldiers. Tsepal had again been advised by his councilors to attack, But Zorawar's agents informed the Wazir about the conspiracy. By forced marches Zorawar again appeared and the King expressed sorrow at what had happened. Zorawar was sterner at this time. He demanded indemnity and took property of the royal ladies such as ornaments, gold and silver-utensils, jewelry and other goods. The King was deposed and *Ngroul Stanzan* a relative of the King was designated as Governor of Ladakh. The village stog, whose revenues amounted to Rs. 1,159, 11  $\frac{3}{4}$  an. was given to him as jagir. The Crown prince Changraphthan fled away towards Lahul. At his

### Historic Kashmir

treasures were confiscated. Zorawar fortified Leh and placed a garrison there under the charge of *Miyan Magna*, Thanedar. A new fort was built at Leh which was equipped with a garrison of 300 Dogra soldiers under *Dalel Singh*. Maharaja Gulab Singh felt displeased with the election of *Nargoub Stanzen*, who had no claim to it. Moreover the Maharaja wanted to take Ladakh under his direct control. Zorawar agreed to depose the new governor on his return to Leh. Tsepal was again installed as a feudatory on the terms that he will pay Rs.23,000 as a tribute. In the meanwhile troubles arose in Baltistan on the question of succession to throne. The Ladakhis rose again against the Dogra rule. Yasmalmir tried his best to raise nationally spirit against the Dogras but could not gather much support from the people, who were contented because their King Tsepal had been reinstated. The Ladakhi movement was led by *Yismalmir* and *Sukamir*. Zorawar again marched to Leh and caught hold of Sukamir. He was abused and beaten, his right hand was cut off and the stump was dipped into boiling butter. It was fixed on the top of a pole at Klatse bridge. Some of the agitators stole away the hand but for fear of punishment caught hold of a dead body and after having cut of a hand fastened it on the top of the pole. After a few days Sukamir was again brought out of the prison. His tongue was cut off. Later he was publicly hanged.

Price Mohammad Shah of Skardu who had been disinherited by *Ahad Shah* Raja of Skardu in favour of his younger brother *Mohammad Ali* fled away and approached Zorawar for help and protection. Zorawar was anxious for such an opportunity and used Mohammad Shah as tool for furtherance of his aims. In 1840 he organised an army of 15000 men to enslave Baltistan. Ahmed Shah, the Chief of Skardu remained hidden in his castle, but after twelve days himself submitted and came before Zorawar. But in the meanwhile another freedom fighter Rahim Khan, the Chief of *Chachot* had raised the banner of fight against the intruders. He had issued a call to arms to all Ladakhis against the Dogras. Through the help of Ahad Shah, Zorawar succeeded in capturing Rahim Khan. Zorawar ordered that all civilians as well as soldiers to assemble in the big play ground of Skardu. Rahim Khan alongwith a few ring leaders, was escorted by seven soldiers and brought in the middle. "He was admonished to eat much opium, which made him intoxicated. One man brought armful of wood, another a small kettle filled with 4 pounds of butter. Then three earth stones were put up and the small kettle was placed on them; a fire was lit and the butter boiled. A man-killing executioner appeared and seized Rahim Khan. At first he cut off his hand and smeared the hot butter over the wound. Then he cut off his tongue. When

he had cut off his ears, he showed him to the whole army". Rahim Khan was then pushed into the crowd for amusement, who beat him and spitted at his face, he died in agony after two days. The Balti army was defeated and *Mohammad Shah* was placed on the throne of Skardu as a tributary of Maharaja Gulab Singh on the promised payment of an annual tribute of Rs.7,000/-. The Chief of Khaplu and Khatachan also submitted. Zorawar placed a garrison at Skardu. Ahmed Shah, alongwith his favourite son and several other Chieftains were carried as prisoners and all treasures confiscated.

The last king of Ladakh, Akbat Mohammad Tsepal Nymgyal who accompanied as a royal prisoner with the Zorawar died in this campaign. He had suffered bitter indignity. His corpse was brought to stog and cremated. Thus died the last King of Ladakhis and henceforth Ladakh became a part of the Dogra territories.

Zorawar had now subdued the whole of Ladakh and Baltistan and considered himself invincible. He felt elated with success and thought of invading Central Asian States but later on abandoned this idea in favour of Tibet. He had two reasons for this project. "The plunder of the Tibetan monastries which were known to possess gold and jewels would enrich his soldiers and secondly conquest of Tibet would highly please Gulab Singh". Zorawar



**Zorawar Singh**

started making preparations for this venture. He collected a new army of 5000 soldiers and provided them with latest ammunition. Besides Nono Sodnan and *Ghulam Khan*, he had the following lieutenants under him:

1. Miyan Rai Singh 2. Mehta Basti Ram
3. Mirza Rasul Beg 4. Rana Zalim Singh
5. Singh Mankotia 6. Miyan Tota
7. Sardar Uttam Singh 8. Khawja Bhanjah.

He placed Miyan Magna at Leh. His army now consisted of 12,000 soldiers and he had 30 cannons. Many civilians were forced to carry loads and were taken along with the army. In May, 1841, he advanced towards Rudok and Garo and soon conquered them. He also plundered the monastries of *Hanle* and *Tashigong*.

Zorawar proceeded further and encamped at Tirthapori on the Satluj river. A Tibetan force numbering 10,000 soldiers arrived on spot news about the arrival of a further army came from Mehta Basti Ram who had been posted at *Talka Gor* on the river *Gogra* near the Nepal frontier. Zorawar sent back his wives along with *Nono Jolden* to Leh and personally escorted them to *Gartok*. One night there occurred a sever snow fall and many soldiers sank in it and died. A sever winter had started and Zorawar

**Historic Kashmir**

realised danger of utter annihilation. He deputed a small force of 600 men under *Ghulam Khan* to face Tibetans, but it was surrounded by the Tibetan Army and cut to pieces. He had no alternative but to attack. On the 10<sup>th</sup> of Dec. 1841 he led an attack on the Tibetan army. The fighting continued for 3 days. "He said: Either the Tibetans will take my head or I shall take it myself" He fought like a lion but the Tibetan soldiers surrounded him and hurled spears against him. He fell to the ground with his sword in his hand, His dead body was cut into pieces by Tibetans who carried off these pieces of his flesh as souvenirs. It is said that they pulled out his hair and kept it for the sake of good fortune. Thus died the fearless man? Having lost their leader his soldiers fled away in order to save their lives but most of them were killed. And only 1000 escaped alive. The Tibetans pursued the fleeing Dogra soldiers and 700 were captured and despatched to Tibet. Among the prisoners were Ahmed Shah of Baltistan, General Rai Singh, *Ghulam Khan* and *Nono Sodnan* and Prince Ali Mohammad. "Thus died Zorawar Singh perhaps the finest soldier that India had produced in the nineteenth Century".

Basti Ram with a few followers fled away to the British territory and was received with kindness by Mr. Lushington, the British

**Zorawar Singh**

Resident at *Almora*. After Zorawar's death, the Tibetan sent a challenge to Ladakh to remain ready for war. It produced adverse political reaction in Ladakh. The Government of India became anxious and Captain Cunningham, Assistant to the British Resident, was asked to proceed to Ladakh for reaching an amicable settlement. Mehta Magna requested to Gulab Singh for help who despatched a new and better equipped army of 8000 soldiers under Dewan Hari Chand and Wazir Ratnu. A call to arms was issued to Ladakh and Baltistan. The peasants were ordered to do the transport work. The counter attack was started and fort after fort was taken by the Dogra army. The Tibetan army was pursued. They were either killed or captured at different forts. But the Tibetan government sent 3000 soldiers to invade Ladakh. Both the armies met at Drangtse. On the advice of Thanpa sodnam, the stream was dammed up by the Dogra army with the result that the Tibetan camp became flooded with water. Their arms and ammunition became wet. After a fierce battle the Tibetans suffered defeat. Their Commander *Ragasa* was captured and his neck was served with a sword. Besides *Prisakra* and *Zurkhan*, fifty others were taken prisoners. *Pisakra* committed suicide by swallowing his diamond ring. The Tibetans agreed to make peace. By now the British Government had got alarmed and directed Gulab

**Historic Kashmir**

Singh to stop the whole affairs. They deputed Cunningham to Ladakh. The old boundary between Ladakh and Tibet is re-established and it was agreed to provide facilities for trade. Exchange of prisoners was also agreed to. "Then those Sinpas (Dogras) who had been kept captive in Tibet and married Tibetan woman, they went to Khacul (Kashmir), every one carrying a child. Those Tibetans who had been taken captive by the Sinpas (Dogras) hand married woman of Hijambhu (Jammu). They went back to Tibet carrying two or three children each". Some of the prisoners who had now settled at Lhasa refused to return from Tibet.

"*Dewan Hari Chand* promised to reinstate the Ladakhi King and Queen with their whole court. But this promise was not kept and the whole of Ladakh was annexed. The Dewan abolished the whole nobility and the *Rigzin* was made responsible to Maharaja. *The Leh garrison was doubled and Miyan Mana was left at Leh.* The tomb of *Wazir Zorawar Singh* has been erected at *Toyo* two miles from *Taklahot*, and the place is regarded with respect even up till now.

*Maharaja Gulab Singh* did not forget or forgive death of *Wazir Zorawar*. He got Kashmir after 1846. Now when he was Maharaja of Jammu and Kashmir, he wanted to capture Tibet

and even declared himself ruler of Tibet. This title was retained by his son also. Throughout his later days of life, he pondered on the question of attacking Tibet again. But he had grown old and the whole of India had risen against the British in the first struggle of independence 1857. He died with this grief cherishing this wish in his heart.

## Chapter 18

### BOUNDARY BETWEEN LADAKH AND TIBET.

In regard to the inter-territorial boundary between Ladakh and Tibet, it may be noted at the outset, that no authoritative demarcation of the boundary has yet been made. The *Golabnama* copy of the treaty agrees with other treaties in this respect that the boundary of Ladakh was to remain the same as heretofore. There is no authoritative document forthcoming, which may throw clear light on the boundary line along the whole Easter frontier. Many a time efforts were made to demarcate the boundary, but no such attempt succeeded either due to political reasons or geographical ones and as such, the matter has remained pending. But one thing is clear that whatever its shortcomings or drawbacks, the present boundary seems to be well understood by both the Ladakhis and the Tibetans. However, many a time the question of demarcating the boundaries have been raised at Government level, but nothing has been achieved.

1. It appears that at the subjugation of Ladakh by Tibet-Mangolians, about 1680 A.D. the ruler of Ladakh, *Delegs* had to agree that the *Lhari* stream, which is near the *Pangkong* lake will be the boundary between Tibet and Ladakh, but at the same time village *Mensor* in *Guge*

### Boundary Between Ladakh & Tibet

(which are lying in Central Tibet) will remain as a part of the Ladakhi Kingdom.

2. In the days of Maharaja Ranjit Singh (1819-1839) the frontiers of the Khalsa Kingdom extended as far as *Pangkong* lake ( $78^{\circ}$  x  $34^{\circ}$ ) towards the Tibetan Kingdom.

3. In the year 1834, Gulab Singh decided to conquer Ladakh and Tibet and deputed two forces under Zorawar-Singh for subjugation of Ladakh and lands beyond it. He defeated the Ladakhi army and installed *Tsepal* as ruler of Ladakh holding power from Gulab Singh. In 1835 Zorawar deposed *Tsepal* and placed *Ngroub* as Governor of Ladakh. Next year Zorawar again returned to Leh and deposed *Ngroub* and since then the Ladakh accepted the rule of the Dogras. Then *Menser*, which is an enclave at a distance of nearly 100 miles from the State frontier, and is situated in Central Tibet, passed to the Maharaja of Jammu and Kashmir.

4. In 1842, Lord Ellenborough, the Governor General of India, made offer of *Jalalabad* in exchange with Ladakh, to Maharaja Gulab Singh, but the latter refused, because Ladakh was in the vicinity of his territories.

### Historic Kashmir

5. The king of Ladakh, in about 1680. Had lost large provinces of *Guge*, *Purang*, *Lowo* and *Rutog* to Tibet. In order to take back all these provinces Zorawar Singh conquered *Rudok* and *Garo*, but he was killed. A new army was sent under Dewan Hari Chand and Wazir Ratnu to Punish the Tibetans and both armies fought at *Drangtse*. The Tibet army was defeated and on this the Lhasa Government sought peace and the Treaty of 1842 was signed. It states that "..... We will have nothing to do with the countries bordering on the frontiers of Ladakh....we will not act otherwise but in the same manner as it has been prescribed in this meeting---regarding the fixing of the Ladakh frontier....."

6. The second war against Tibet ended" on the single condition that the old boundarybetween Ladakh and Tibet should be re-established."

7. The treaty of Amritsar 1846 gave to Gulab Singh by transfer" for ever independent possession of all the hilly or mountainous country with its dependencies situated to the eastward of the river Indus and west ward of the river Ravi including Chamba, being part of territories ceded to the British-Government by the Lahore State." Thus he acquired all rights of possession of Ladakh.

### Boundary Between Ladakh & Tibet

And in 1848, Sir Frederick Curric, Resident declared that "the rights, titles and interests in the hilly countries possessed by the Sikh Government passed into the hands of the British Government and in pursuance of the provisions of the Treaty executed by the latter with the Maharaja Sahib Bahadur, all these rights, titles and interests in the said hill country have been completely and absolutely transferred to the Maharaja Sahib Bahadur".

Thus the State of Jammu and Kashmir assumed its present shape and covers an area of more than 80,000 square miles, including part of Tibet as well as a part of *Pamirs*.

8. In 1851, trouble arose on the Tibetan frontier due to the refusal of the Ladakhis to render Lassa Mission, a free service. The Grand Lama deputed his two Provincial Governors (Garpens) to settle the matter and an agreement (1851) was entered into with the representatives of the Maharaja, which expresses that the Governors were deputed "to investigate the boundary dispute between Ladakh and Tibet" and it was agreed that "the boundary between Ladakh and Tibet will remain the same as before."

9. All the above will show that though this boundary has not been clearly defined, through

### Historic Kashmir

survey maps etc. but the officials as well as inhabitants of both the Governments understood it clearly. This is due to the fact that the country is quite inhabited. During the reign of Maharaja Ranbir Singh, the boundary was some what like this:

As to the boundary with Yarkand, from *Mustagh pass* to the *Karakoram pass* there was no doubt whatsoever, because a great watershed range divided both these territories. But from *Karakoram Pass* east ward to past the meridian of 80°0', the boundary was not defined, because due to the geographical conditions, it was not easy to demarcate it. One thing is clear that actual facts of occupation could have decided the whole matter. The boundary from *Kuenlun* mountains south ward to the head of the *Changchenmo* Valley did remain doubtful between Jammu and Kashmir State and Tibet. From the Pass at the head of the *Changchenmo*, south wards the boundary line was clear, due to actual occupation of the subjects. There existed a dispute only with respect to the neighbourhood of Pangkong lake.

10. In order to obtain clear view of this boundary during this period, it will be necessary to study mountain chains of Ladakh.

a) If we start with the north-east of the map of Ladakh, we see two plains of *Kuenlun* and

### Boundary Between Ladakh & Tibet

*Singo hi thang* surrounded by mountain chain reaching up to 21,000 feet. Naturally these mountains did make the north-eastern boundary between Tibet and Ladakh.

b) Below the two plains above mentioned there lies down-wards the *Changchenmo* Valley which extends up to *Pangkong*. This valley starts from Salt lake and is also covered by mountain ranges, with summits of 19,000 to 20,000 feet broken though only down to 17,000 feet. Two important summits on this range are Kapeung peak and Kong peak. Naturally these peaks do demarcate this boundary line.

c) Then comes the wide tract between the Indus valley and the main water-shed range. Here we examine a mass of complicated mountain ranges upto the height of 20,000 feet. The important points to be noted on these mountains are *Sachan Station*, *Choichang* and *Kail*.

d) Last of all comes the watershed range itself, which is a region of glaciers, with summits ranging from 20,000 feet to 21,000 feet. Then further we examine very high level peaks of *Nunkun*. This perhaps used to be a natural boundary.

### Historic Kashmir

11. All the areas, covering Ladakh and Tibetan boundary are uninhabited, due to extremely severe climate and high sea level altitude. So it is necessary to examine this boundary line, in the light of lofty parts and tracts, which are as under:-

- i) Rupshu
- ii) Indus Valley
- iii) Pangkong Valley
- iv) Changchenmo Valley
- v) Lingzhithang Plain
- vi) Lokzhung mountains

i) *Rupshu* is a lofty part of Ladakh, where the lowest ground touches as much as 13,500 feet above sea and where mountains keep the height up to 21,000 feet. It is distinct at the south-east end of Ladakh, lying between the *Watershed Range* and the Indus River.

The *Charsing Pass* which is the first boundary post between Ladakh and Chinese Tibet.

ii) Then we come to the Indus Valley, which is part of Ladakh. *DEHCHOK* and *Chang Pass* is practically the boundary of Tibet.

### Boundary Between Ladakh & Tibet

iii) Then we enter another high level valley Ladakh. The valley is called Pangkong valley because it is around the Pangkong Lake and other series of Lakes. Its eastern end is unexplored and is full of a chain of lakes. The Pangkong Lake, which is 40 miles in length, is the State territory. Major Gadwin Austen, G.T. Survey while making explorations in 1860 was not able to reach upper-most lakes, as they lay too far within the Tibetan territories. The streams, namely *Chushal* stream and *Lukun* stream which fall into the lake deserve notice. The village of Chushal is situated on the boundary line.

iv) Then proceeding north-wards there is Lok Valley, by the name of *Changchenmo*, which is more than 70 miles long. When we go towards the south-eastern part of it, we find that the plateau rises gradually, with hills on either side rounded in from and stony in surface. The whole surface is covered by loose stones. There is a hold line of mountains and last post towards the Tibetan boundary in the *CHANG-LING* is *KHARMAK RUIN*. The main part of the *CHANG-CHEN-MO* Valley which starts from *Gogra*, is habitated area, with a quite number of villages near the river *Changchenmo*. The important being *Pamzal*, which is also called *TsoluTsolu*.

### Historic Kashmir

v) *Ling-z-bithang Plain* lies to the north of the eastern portion of the *Changchenmo valley*. It is covered by ravines, that lead up from that valley to the lower parts bounded by rocky hills. This plain is roughly speaking full of low-sloping hills, with *Lok z Hung* Mountains on the north and *Chengchenmo* towards the south. It has the great *Salt Lake*, surrounded by high and low hilly ridges. The eastern side of the Lake is not habitated due to its physical features and hence there cannot be said to be any humanly demarcated boundary line here except the natural one.

vi) The *Lok Y Hung Mountains*, "are a complex range of mountains running in west-north-west and east-south-east direction from the western to the eastern bounding-ridge of the Plateaus. Its length is 60 miles, its width from 15 to 20 miles. It is region of rocky hills." Towards the eastern side there are high mountains and going up ward we come to *Kuenlun Plains* and the *Kuenlun range*. There exists the great salt lake and other lakes also. This area has no humanly demarcated boundary. The country is uninhabited towards the eastern and northern side. It may be stated that from the head of *Kuenlun Mountains* to the head of the *Changchenmo valley*, distance of the boundary is not without doubts.

### Boundary Between Ladakh & Tibet

12. In the year 1884. A.D. Mr. W.H. Johnson the Governor of Ladakh was ordered by Maharaja Ranbir Singh, to carry on the survey of Ladakh. Probably he did some work in this connection. His papers regarding the Russian Ladakh Frontiers and maps are in the Central Records, Jammu. But unfortunately, nothing is known, as to whether he did anything like demarcation of Ladakh and Tibetan boundary.

13. In 1904, it appears the question of a boundary between Ladakh and Tibet was again raised. The Resident in Kashmir, in his confidential letter dated 20<sup>th</sup> September 1904, informed the Kashmir Durbar that in the days when Mehta Mangal Singh was Governor of Ladakh, one person named *Kalaun Gobind Ram* in conformity with the Governor of Rudok Tibetan Distric has installed posts demarcating the boundary line. The Secretary, Foreign Department got made inquiries in the records. The following information was supplied to him by the office.

"A thorough search was made----no paper regarding the subject corresponding to the Governorship of Mehta Mangal Thandar or Mehta Basti Thandar, is traceable --- A hand map with communication from Ali- Akbar Shah Wazir 185 Wazarat

### Historic Kashmir

Ladakh, dated 22<sup>nd</sup> Har, 1926 regarding the boundary between *Rudok* and Ladakh has been found; its copy is submitted."

That trouble arose about the boundary near about the Pangkong lake, and the trouble was about a pasture land.

14. This question arose, when an assault was made on Colonel Brazier Greagh, R.A.M.C. by a Tibetan guard near the Tibet-Ladakh border. The Assistant Resident in Kashmir wrote to the Kashmir Durbar that at Mordo there are two boundary pillars-and this spot is called *Murdo Naga* and is claimed by the Tibetans as the boundary. It appears that in the time of Mehta Mangal Singh, first Wazir of Ladakh, one Kalon Gobin Ram met the Governor of Rudok and "fixed this absurd boundary and the two then erected pittars."

Captain Patterson who wrote to the Resident further stated that he could obtain no records of this settlement in Leh and could have no knowledge as to whether Gobind Ram and the Governor of Rudok were accredited plenipotentiaries, or not and whether the settlement was binding.



### Boundary Between Ladakh & Tibet

The Assistant Resident wanted to inquire, whether the Darbar had any record of demarcation having been taken place in the time of Mehta Mangal-Singh.

Inquiries were accordingly made for such record, but none came forthwith and on 18<sup>th</sup> June 1907 the Assistant Resident was informed that "no document pertaining to the boundary question has been found in the State Toshakhana and Sadar Dafatar."

15. The report on Ladakh Assessments for the year 1904 gives only the following information about Ladakh:

"The area measured is 145409 acres of which 23,150 only is cultivated. The number of villages have been raised to 110 including *Mansar & Rukchu*. As the village of Mansar lies in the midst of Tibet, and is never visited by Kashmir Revenue Officials, it has no concern with present operations.

i) The archives that are housed in the Central Records Jammu, do not give a detailed account of the conquest of Ladakh and any territory beyond its frontier. As such, it is very difficult to give authoritative opinion with regard to village *Mansar*.

### Historic Kashmir

ii) Mehta Mangal Singh's handwritten diary in Persian gives us the following information:-

"Income from Mansar, which is on the boundary of Lhasa in 1910, in the name of Mehta Basti Ram, accounted.

iii) Mr. W. S. Talbot, the Settlement Commissioner of Ladakh in his review on the Assessment Report of Ladakh Tehsil, writes as under:

"Khazana, Kardar of Rupsho, collects some Yak, Sheep, etc. *from this village* and pays Rs.278-12-0 in cash into the State treasury, as revenue of the village,"

iv) Mr. A.H. Francke, in his memorial work 'Antiquities of Indian Tibet' page 115 quotes the Treaty 1680. A.D.

v) There are many other authorities, which can be quoted in order to prove that village *Mansar* belongs to the Jammu and Kashmir Government. In the year 1920, the question again rose, when Government of India through their Resident in Kashmir, wanted to enquire about the existence of treaty between Tibet and Ladakh about "the annual tribute to be despatched by the Ladakhis to the Dalai Lama and his Minister without fail."

### Boundary Between Ladakh & Tibet

A suggestion was put forward that "a meeting be convened at an early date between the State and Tibetan Officials with a view to an amicable settlement being arrived at."

The matter was discussed in the Jammu and Kashmir State Council held at Srinagar on the 2<sup>nd</sup> of August 1923, and the Council agreed to a meeting being held between the officials of both the Governments.

In the year 1919, the Wazir Wazarat Ladakh had intimated that *Rudok Long* (the Lhasa Government Officials) wanted to discuss certain points relating to treaties between Ladakh & Lhasa. The case was dropped. But the case again rose when one Hlagual was abducted by the Tibetan people from a locality called *Dok-po-Kar-Po* situated near the *Pongkong Lake*, on the frontier.

The Tibetan Government was asked to handover *Hlagual* who was a subject of Kashmir state. This gave rise to the dispute whether *Dok-Po-Kar-Po* was within the Kashmir State territory or with the Tibetan territory. Coloner *Pannerman*, the then resident in Kashmir stated in his letter No.387c dated the 3<sup>rd</sup> August, 1918 that he had ascertained from the Government Survey Map that *Dok-Po-Kar-Po* was well within the Kashmir State.

### Historic Kashmir

The Tibetan Government forwarded translations of 4 treaties to the Wazir Wazarat Ladakh; but none of the treaties was available in the State archives.

i) Out of the 4 treaties referred to by the Tibetan Officials, the one was entered into in 1842 between the officials of Maharaja Gulab Singh and Sheikh Gulam Mohy-ud-Din, Governor of Kashmir on one hand as representatives of the Sikh Government and the officials of Tibet on the other. The Resident in Kashmir held that within the down-fall of the Sikh State, this treaty was ipso-facto determined.

ii) The second treaty was, which evidently executed by the former ruler of Ladakh has apparently no direct bearing on the points and is of no value.

iii) The third treaty was executed by Basti Ram Thandar Ladakh and Kalon Razin of Tibet in about 1852.

iv) The fourth treaty, which was executed between maharaja Gulab Singh and the Tibetan Government in 1842, but a copy of the treaty given in *Gulab Nama* differs materially from the Tibetan treaty. The *Gulab Nama* copy of the treaty agrees with other treaties in one respect

### Boundary Between Ladakh & Tibet

viz. The boundary of Ladakh was to remain the same as theretofore.

The Government of India intended, when the boundary with Spiti and Lahaul was demarcated in 1846, that the boundary with Tibet should also be defined by the commission consisting of representatives of Governments. The Commission could not proceed owing to Imam-ud-Din's rebellion in Kashmir reach the Tibet border. On the appointment of a second Commission "Steps were taken to secure the co-operation of Tibetan and Kashmir Officials but no Tibetan delegate appeared and the demarcation of the boundary had to be abandoned.

17. From the perusal of writings of Rev. A.H. Francke, it appears that Lhari Shiam near the Pangkong Lake is said to have been fixed as the boundary between Ladakh and Tibet.

18. It was proposed that a meeting of the representatives of the Kashmir Durbar and the Tibetan Government be held at Dokpo-karpo on 7<sup>th</sup> August 1924. The Resident also communicated the suggestion of the Government of India that a small survey of India might be deputed to assist the officials and the cost to be borne out by both the Durbar and Tibetan Government.

### Historic Kashmir

The Maharaja agreed to the suggestion. The Survey Party went to Ladakh but the Tibetan Government did not consider the necessity of surveying the boundary.

The meeting was held in August 1924 at Dokpo-Darpo. The Tibetan Government was represented by one of the two *Garfons* of *Gartok* and "Motabir" of the second. The Garfon also brought with him the Rudok Zong or Tehsildar. Major H.W. C. Robson, the British Joint Commissioner, Ladakh in his report dated Leh-20-8-1924 states that "from the evidence produced I am convinced that there is justice in the Kashmir claim that the boundary runs from *Kulgang* (Gang La on the Map) down stream all the way to the Pangong lake."

A document regarding the boundary dispute was signed by *Regchi Pa* Carfon, *Wandgdas Tashi*, *Munshi Motabir* of Garfon, *Feroz Ghand Wazir* of Ladakh, Major H.W.C. Robson, British Joint Commissioner, Ladakh on the 9<sup>th</sup> August 1924 in which it was agreed that 'to settle the question of boundary between Lhasa and Kashmir State, it seems advisable that a Boundary Commission be appointed by both the States in consultation with the Government of India, which may go in detail into the whole boundary question and decide it.'

### Boundary Between Ladakh & Tibet

19) The Council, in its Resolution No.5 dated the 8<sup>th</sup> October 1924, appointed a Committee, consisting of its 3 members to report on the question of settlement of certain disputed matters between Kashmir and Tibetan Governments. In their report

dated 26-3-1925, they recorded the following regarding the issue of boundary:

"The evidence recorded points unquestionably to the fact that the boundary runs from Kien Gang ridge down the *Thornier-nala* to where that Nala meets the *Dakpo-Karpoh* Nala and thence down the *Niagcho* Stream, to where it falls into the *Pon-gong* Lake. This is indeed the natural boundary and is even adopted as the frontier by the Tibetan officials themselves for a portion of the area in dispute.

"If the Tibetan Government are unwilling to accept the boundary as indicated above, the only course appears to be, to refer the matter to arbitration the cost involved thereby being equally shared between the Tibetan Government and the Jammu and Kashmir Durbar."

In its meeting on the 7<sup>th</sup> of July, 1925, the Council authorised the Foreign Member to

### Historic Kashmir

address Resident in Kashmir accordingly in light of the above.

20) Nothing is known after that except that the Residency informed the Kashmir Durbar through, a letter dated 27<sup>th</sup> October, 1926 that the Resident is of opinion that the

Durbar should now fall in with the views of the Government of India and accept the boundary as now claimed by the Tibetan Government. If, however, the Durbar cannot accept the views expressed by the Government of India, the only way of arriving at a final settlement would be by the appointment of a Boundary Commission, which would be expensive and in all probability result in favour of the Tibetan Government."

21) In the year 1929, the Residency again raised this question. The Maharaja commanded that "the Residency should be addressed that the dispute should be referred to a Bench of an impartial and independent Boundary Commission unconnected with the State and the Government of India." In his confidential letter No.80-cc dated Jammu the 18<sup>th</sup> March, 1929, the Minister-in-waiting, Mr. P.K. Wattal, informed Mr. G.E.C. Wakefield, the Foreign and Political Minister that "the dispute with regard to the boundary of the Tibet Frontier is entirely between Kashmir and Tibet. The Government of India have nothing to do with it."

## Chapter 19

### GOPKAR WINERY

It was Maharaja Ranbir Singh (1857-1885) who for the first time, established a Winery as a State patronised industry in Kashmir. He had probably considered to start these project, was due to the abundance of grape wine & fruit in Kashmir and economic uplift. He knew and heard about French Wines and the revenue these derived for the French. As such, he wanted some experts of France, but there was the difficulty of the paramount power, to whom every Indian State was bound to refer each and every idea, programme and project concerning not only political, but economic matters. After thorough consultations with his advisors, he wrote to the Governor General and asked for permission to start a Winery in Kashmir. The permission was granted on 26<sup>th</sup> September 1873. Now there was question of experts, which in his opinion could not, but he obtained from France, for his aim was also to compete with the French wines. Though he brought a few experts from the Punjab, and other parts of India but he never felt satisfied with the production of superior wines in Kashmir. As such, it took him 7 years to convince the Government of India to allow him to import French experts. His submission regarding employment of at least 5 French experts was granted in 1880 and he was asked to report their names to the Viceroy. Three French experts namely messrs, Irmines, Lally and

lousns were employed and their pay was fixed at Rs 250/- P.M. each, besides paying their travelling expences which amounted to Rs 3496. The central winery was established at Gopkar, on banks of the Dal lake in Srinagar, at a cost of Rs. One lakh. It consisted of the main factory, godowns, bungalow for the experts, and a vast grape garden. As a distilleney needs a constant supply of water, a water cannal was got constructed at a cost of Rs 1,00000 from Punggam, which is on top of a hillock, 3 mils away from Gupkar.

The following machines were purchased for the winery at a cost of Rs 8937.

1. Distillation machines
2. Tubs and barrels
3. Fomentation pots
4. Weighing scales
5. Cork Fixing machine
6. Pressing machines
7. Other accessories

Besides this, a few other machines were acquired from the French wine making factories. Specially designed wooden tubs were prepared,

### Gopkar Winery

out of 4,000 wooden planks brought from Kamraj.

Mr. Lions was incharge of the factory and Mr. Lally supervised laying of grape gardens. Some experts were brought from Muree and employed at a salary of Rs 20/- P.M. Besides, this there were nearly 50 Kashmiri workers, who in a very short time learned the whole technique of distilling wines.

The Govt. encouraged vine plantation and in a few years time, many grape gardens were laid in Kashmir. The whole area from Drugjan to Chisma Shahi was brought under vine cultivation. Wines were imported from France and planted in 16 gardens, notably the following:

Hazori Bagh

Sammandar Bagh

Hari Singh Bagh

Baghi-Dilawar Khan

Baghi-Rampur Barzalla.

Gulab Bagh.

During a period of 2 years, 44083 vines were planted in Srinagar gardens only and 50

gardeners were employed to look after the grape gardens. Vines were also imported from Skardu and in a few years, the total number of vines rose to 6,50,798 plants. The total produce of grapes in 1880 and 1881 amounted to nearly 20,980 maunds. Besides this apple, plum and other fruit were also used for preparation of wines.

In the first year of the establishment of the winery, the total produce of wines amounted to 6071 bottles and in the next year (1881), it amounted to 5048 bottles. In later years, the produce went on rising.

Six years later in 1886, the total produce went up to 38,213 bottles, in 1887, 35,370 bottles and in 1887, it rose to 40,411 bottles. Mainly white wine, red wine, fruit brandy and grape brandy was produced. The rates were as under:

1. White Wine	Re 1/- per bottle
2. Brandy (grapes)	Re 1/- per bottle
3. Brandy (fruit)	Re 8/- per bottle
4. Gingers	Re 8/- per bottle

In the first year, the total revenues amounted to nearly Rs. Six thousand, but later on it rose to nearly Rs. Forty thousand in the year 1887.

## Chapter 20

### THREADS OF LIFE - THE SHAWL- BAUF AGITATION OF 1865.

*Those fairly-coloured threads of wool are not the only ones which these looms weave to their completion. Threads of life, more costly than those of the softest pashmina whose price will be demanded by Heaven yet, are spun out there on the loom of sickness and suffering.*

Robert Thorp. 1868.

The modern period of our history starts from 1846, when the then British Government in India, sold us to Mian Gulab Singh of Jammu, for a petty sum of Rupees seventy-five lakhs. History will never pardon the British Government for this disgraceful act, for which England is now morally bound to apologise to the Kashmiris. Not only the British Imperialism forced an unwellcome autocratic ruler on the poor people, but also supported him militarily, to subjugate them and crush them to obedience. Gulab Singh was accompanied by hangers-on of lowest grade, who fell upon the people like hungry vultures and relished in sucking their blood. From that time, misfortunes and miseries of the people commenced. According to Robert Thorp, the first foreign martyr of Kashmir, "the change of coin, the increased taxation, the increased prices, the shutting up of the grain *kothas*, the mismanagement and oppression of the Dagh Shawl Department" and other restrictions, including non-purchase of food

### Historic Kashmir

grains, are but a few instances of the misrule of the autocrats. The Shawl industry of Kashmir, according to some scholars is as old as the valley of Kashmir itself. The following remarks deserve our most important attention:

"The Indian shawl dates four thousand years back, and the shawl cloth of Babylonia, the silky textures of Ruth, the mantles of Tamar, and the long pieces of cloth with which Biblical characters were clothed were no more and other than the shawls of manufacture of which Asia enjoyed a monopoly. India especially produced them by means of precious wool obtained from animals bred on an Asiatic soil, such as the sheep of Kashmir, the goats of Angora, Kirman and Tibet, and the camels of Bokhara."<sup>1</sup>

Kashmir is synonymous with shawls and foreign shawls have never equalled with them in its delicate softness, fine web and elegance.

It has been claimed that the shawls of Kashmir had attained much fame in Europe during medieval times. It has been also claimed that the veil fastened by a thin golden thread over the forehead of Leonards do Vinci o' world famous Mona Lisa, is the Kashmiri School. The Mughal emperors also patronised it and by their attention, this industry blossomed into a very

### Threads of life-the S.B. agitation of 1865.

flourishing state. Akbar, the Mughal emperor, who subjugated Kashmir by a trick, ordered wearing of two shawls by the nobles, while presenting themselves before the royal court.

It has been related in certain travel accounts that the shawls of Kashmir become famous during the period of Napoleon, when his French soldiers brought some shawls from Egypt. The following quotation from a standard work, Kashmir and its Shawls, is reproduced below:

"The first shawl which reached Europe were brought by Napoleon, at the time of campaign in Egypt, as a present to the Empress Josephine, and from that time shawls became fashionable. In spite of the fact that the shawl industry witnessed many ups and downs, it did prove a constant source of much income and revenue for the rulers of Kashmir as well as Karkhanadars or the capitalists.

The importance of this industry can be explained by giving details about the export of Kashmir shawls, outside India.

1851	171,709
1852	146,270
1853	215,659
1854	170,153
1855	192,890
1856	209,279



## Historic Kashmir

1857	290,640
1858	227,618
1859	310,027
1860	252,828
1861	351,093
1862	459,441
1863	303,157
1864	275,391
1865	254,498

It is a historical fact that during the long course of history, the rich have lived on the work of the poor and this exploitation has continued and is continuing. Just as a big fish eats up a small fish, in the same way, the capitalists have been robbing the workers and who basis of materialistic system of exploitation rests on this very principle. The rulers of Kashmir, the Maharajas loved money and for this they had to extort. How nicely, a contemporary author has explained the position in these words:

The love of money by the Maharaja and his officials, lies at the root of most of the tyranny, cruelty and extortion in Kashmir. Wherever you turn you see proof of this.<sup>2</sup>

**OPPRESSION AND ATROCITIES:**

There was a time when the valley of Kashmir was a land of milk, butter, fruits and

## Threads of life-the S.B. agitation of 1865.

food-grains. But all these bounties of nature became extinct during the autocratic rule. Besides, more and more taxes were imposed on the people, with the result that taxes on shawls did practically ruined the shawl trade. Not only the workers were taxed but the agriculturists and tillers of lands were also taxed by the Maharaja. The other atrocities faced by the workers are given as under:

"The most detestable piece of oppression committed against the shawl-bafs is, however, this that none of them are permitted to relinquish their employment without finding of substitute which, of course, it is almost always impossible to do.

The shawl-baf may become half blind as many of them do from the nature of the work. He may contract other disease, which the sedentary life and the foetid atmosphere of the low rooms engender and ripen. He may long to take up some other employment, which will permit him to breath the fresh air, to recruit the unstrung nerves, the cramped sinews, and the weakened frame; and to prolong the poor boon of existence, which the fearful toil of the loom is hurrying to its close; Nothing but death can release him from his bondage, since the discharge of a shawl-baf would reduce the Dogra Maharaja's revenue by 36 chilkees a year.

It is not strange, that the British Government of India should have the power to remove by a word these miseries and sufferings, and will not say it?

Do these who are in power even spend a thought up on the people whom their predecessors sold into slavery?

Do they ever picture to themselves those low-roomed, ill-ventilated abodes, where the loom-worker sit at their forced labour day after day toiling for their miserable pittance?

Death, suicide or flight are the only doors of release open to heavy-laden shawl-bafs. Thus we have arrived at an understanding of the causes which have produced those extensive later alternative is only possible to a man in-tolerable health and strength, since the difficulties to be encountered, including the guarded outlets of the valley are many and great.

#### **SALE OF FOOD:**

Since many centuries, there has been a unique practice in Kashmir that food-grains, particularly rice, is procured from villages and stored for city people in the capital city of Srinagar. This practice even continues at present and may in other words be termed as State trading in food-grains. During the period under review, the Maharaja had parcelled out Kashmir into a

#### **Threads of life-the S.B. agitation of 1865.**

hundred and odd tracts and distributed it among his loyal stooges. It is a pity that the tillers of lands -----the Kashmiris were deprived of ownership of their homes and hearth by the Maharaja, for the first time in their long history. Rice was procured by the government of the Maharaja and it was distributed among the Shawl-bauf and Sada-bauf workers, through the agony of the Dagh - Shawl. This clearly meant that the workers were like bonded slaves and the lives of their families rested in the hands of the officers of the Maharaja. The workers were treated just like hostages, to whom rice was sold by the government of the Maharaja at whatever rates they liked. The whole system has been explained by Robert Throp as under:

"On the arrival of the grain in Srinagar, a large amount is set aside for the shawl-bafs, and portions of it are, from time to time, made over to the *Darogha* for them. When that official receives an order for so much sale from the Governor, he takes his accounts. Then he writes orders for each of the Karkandars, entitling them to receive so much rice, according to the number of men in their employ, from certain specified boats. The Karkandar, on receipt of the order, sends for the boat or boats, named, and distributes the rice to his shawl-bafs, keeping an account of the amount delivered to each to be deducted from his monthly wages, the Karkandar being himself charged with the total cost of the rice in his account with *Darogha*."

#### **Starvation Deaths:**

When people started dying of starvation, and they had no option but to run away to distant lands.

The Governor of the Punjab, time and again, reminded the Maharaja to take prompt action. Food grains were imported for distribution among the city people.<sup>3</sup> But nothing could be done for the villagers. Distressing news began to be published in many newspapers in India about the famine conditions prevalent in Kashmir.<sup>4</sup> It was claimed that atrocities had been committed by the Dogra Officers on the starving people. The State Government, took steps to suppress adverse news. Har Gopal, who was a pleader informed the British Government that in order to stop the Kashmir migration, nearly one hundred famine stricken people were got drowned in the Wolar lake.<sup>5</sup> Fredrick Henry Cooper came to Srinagar to enquire into these allegations. Even the Lord Bishop of Calcutta visited Kashmir to find out the truth about starvation deaths.

Starvation and famine conditions produced mass discontentment in the valley because the authorities could not import sufficient quantities of food grains. The worst sufferers were the Shawl workers. The people had no course except to migrate to the plains or die of starvation. Such mass migration of the people to the Punjab resulted in defamation of the State Government and the British intervention of one kind or the other. Hence, the State Government, in order to stop fleeing

of people from the valley, sealed its frontiers.<sup>2</sup> Arthur Brinckman sums up the condition of a Kashmiri worker as under:

"To see the oppression is easy enough, to prove each act, and to trace it to its source is harder. But this I tried to do and I proved that oppression exists far than any one dream of that I have yet met with. The people may seem to work away quietly, many of them may be happy, never known a better lot; the ordinary traveller might not see the oppression though hearing of it. A gang of convicts seem uncomplaining enough at work, which considering how they are fed and cared for, is not surprising. But alas, the Kashmiris are treated just like so many convicts, none work for their own benefit. They set to work quietly and with no pleasure, like the above mentioned convicts. It is all sowing for themselves to reap and carry to the barns of the hated government and race."<sup>6</sup>

### *Migrations:*

It has been stated earlier that the Kashmiris, practically, starved during the early period of the Dogra rule. Famine conditions had become acute by 1865, and the masses had hardly reconciled to the Dogra rule. Their economic ruin aggravated the situation and the people had to run towards the Punjab. The Shawl workers had given a lead in this respect, when in 1847, they had started their migration marches towards Lahore. A major portion of farmers and workers migrated towards the plains between 1865 and 1870.

"Many of the Kashmiri fugitives make their way over remote and difficult mountain passes, others by temporarily attaching themselves to a foreign visitors camp. One way or another, they contrive to reach the Punjab in considerable number

### Historic Kashmir

and find, in exile, a refuge from the Maharajas officials, or the Dagh-shawl. Is it not almost incredible, that the British Government of India has only to say a word to restore these unhappy beings to their homes and happiness and comfort to hundreds and thousands of suffering families throughout Kashmir, and will not say it?

Consider the half-despairing feeling of one of those refugees shawl-bafs, as he prepares to fly like a hunted felon from his wife, and children for to take them with him is, of course, an impossibility. How many a miserable hour must be have known debating with himself to leave the dear ones of his home with the uncertainty of ever again beholding them.

A difficult and dangerous path before him, the possibility of capture and imprisonment, the uncertainty of what we shall meet with in that unknown land which he has beard of by the name of the Punjab.<sup>7</sup>

### THE FIRST PROTEST:

It needs to be recorded for posterity that it were the Shawl-bauf and other workers, who had raised the banner of rebellion against the British imposition of Maharaja's rule over Kashmir. At the time of the sale of Kashmir to Gulab Singh by the British, the Kashmiris fought back the occupation forces of the Maharaja and inflicted defeats on them. But the Kashmiris, who had been left unarmed by the previous autocratic regimes of the Mughals, the Afghans and the Sikhs, could not fight the might of the British Imperialism. They were subdued and crushed after a few months combined campaigns of the British forces and the mercenaries of the Maharaja.

### Threads of life-the S.B. agitation of 1865.

In 1865, Kirpa Ram succeeded Punno as the Governor of Kashmir on behalf of the Maharaja of Jammu. Some of the workers

decided to wait upon this new Governor and explain their plight. A contemporary writer states:

"On his way to take up his appointment, he was met at Banihal by from 1,200 to 1,500 shawl-bafs, who came to complain to him concerning two matters. First, that in consequence of the Government order, no shawl-bafs was allowed to purchase more than eight Kharwars of shali yearly, and that such an amount was insufficient for their support.

Second, that the deduction in the price of shali sold to them by Government, which had been ordered by the Dogra Maharaja about three years before should be allowed to them in full.

The answer they received from him was, that he would listen to their complaints when he reached Srinagar. When that event took place, he was again waited upon by the shawl-bafs, but they only obtained an answer that he would attend to them in a few days. This process having been repeated two or three times."<sup>8</sup>

### THE SHAWL-BAUF AGITATION:

In April 1865, the people agitated against the atrocities of the officials. The shawl workers were in the front and it was a unique and an organised rising. On the historic day of 29<sup>th</sup> April, 1865, the workers joined the struggle to obtain their demands. It was perhaps the first organised demands day in the history of class struggle in India. The workers from all parts of

the city, marched in a procession towards Zaldagar. They raised slogans and burnt the effigy of Raja Kak Dhar, the *Darooga* of the Shawl Department.

The account given by Robert Thorp is resumed as under:

"In bitter and despairing mood, the shawl-bafs made a wooden bier, such as the Muslims use to carry their dead to the place of internment. Placing a cloth over the coffin, they carried it to and from in procession, exclaiming; Raj Kak is dead, who will give him a grave? The house of the individual thus honoured overlooked the maidan, and the whole proceeding was apparent enough to him."

Kirpa Ram, who was the Governor of Kashmir at that time, decided to crush the uprising with a strong hand. The Dogra forces at Srinagar under the command of Col. Bajay Singh, were deployed to deal with the procession. The agitators were surrounded and then charged with guns and spears. After some deaths, the procession ran towards the bridge of Haji Rather and most of them fell into a marshy canal and got drowned. Hundred of workers suffered minor and major injuries and at least 28 dead bodies were returned to the people by the army. In the freedom struggle of the state these unknown 28 martyrs have played an important role.<sup>9</sup>

### REPRESSION AND TERROR:

All autocratic regimes rest on terror and repressions and the government of the Maharaja

### Threads of life-the S.B. agitation of 1865.

was no exception to this rule. He had to crush the spirit of the Kashmiri people, who were still reluctant to accept his rule over them and who greatly detested the sale deed, under which, they and their homes had been sold to the Maharaja by the then British Government of India. In meanwhile a heavy fine of Rs.50,000.00 each was imposed on all the four leaders. And when it came to light that they were poor, the Governor proposed to reduction to Rs. 25,000.00 in each case. But the Maharaja did not agree to this remission, for he wanted as he put it, to make it a test case and example for his subjects.<sup>10</sup> The other two leaders were sent to Jammu to be imprisoned in the Bahu Fort. Besides the above, hundreds of agitators were arrested and imprisoned in the prison of Habak. Most of them died of cold and starvation.<sup>11</sup>

The affairs was reported to Jammu but no enquiries appear to have been made at the time, About a month and a half afterwards, Raj Kak did really die with unenviable feelings, one can fancy and the shawl-bafs were left to purchase their rice."

### THE FOUR HEROS OF FREEDOM STRUGGLE:

As soon as the Maharaja received information about the agitation, he ordered that the rebels be dealt with very strictly. He also instructed that dead bodies afloat the water, be got buried very secretly.<sup>12</sup> The Maharaja also desired, that as directed earlier, punitive fines be imposed on workers, patwaries and others,

## Historic Kashmir

who had taken part in the agitation. He further desired that punitives fines be released from all agitators and their leaders be arrested and punished.<sup>13</sup> The agitation was suppressed ruthlessly. Its leaders, Shaikh Rasool, Abli Baba, Qidda Lala, and Sona Shah, who had been arrested, were brought to the Shergarhi palace and beaten mercilessly and strapped. They were thrown in a dungeon. Both Sheikh Rasool and Abli Baba died of atrocities. Some were put in cages and kept at the entrances of the palaces at Jammu and Srinagar, and the passerby were asked to spit on them or stone them. Thus died human beings in cages, like birds, without food or water.

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## Chapter 21

### **REVENUE ADMINISTRATION HISTORICAL BACKGROUND**

During ancient period, there were only two parties interested in land; namely the cultivators and the rulers. The king's interest in land consisted of his right to a share of the produce which according to Manu, varied from one-fourth to one-twelfth, depending upon the nature of the soil and the labour required to cultivate it. The *Arthashastra* of Kautilya, while describing the revenue of the State as falling under seven heads lays down in detail the principles of survey and assessment of land revenue. The land within the village is to be classified into various categories, such as cultivated, un-cultivated, upland and low-land soils and different kinds of gardens. Various registers, such as the register of the boundaries and areas of plots, the area of forests and roads, the transfer of government lands and remissions of revenue granted by the government, are to be maintained. Records were also kept showing villages of different descriptions such as revenue free villages and villages contributing military service or grain, cattle, raw materials of labour in lieu of taxes. Inspectors were deputed to selected villages to check the accuracy of the returns under the heads of area and out-turn of fields and so forth. The *gopa* or the village accountant was required to record changes in

### Rev. Adm. Historical Background

ownership caused through transfers, to keep the accounts in respect of government revenues and to prepare various statistical returns. Land revenue or the king's share of the produce was assessed upon the village as a whole and distributed by the headman among individual cultivators with due regard to the conditions and the quality and area of the land under their occupation. The payment of land revenue was regarded as the joint responsibility of the permanent residents of the village. This simple method of assessment suited the conditions prevailing in those days. Being a share of the gross produce, its determination did not require any complicated calculations of the relative fertility of the lands, cost of production or the owners profits. Whatever was produced was heaped on the floor and the division was made by the officers. In a bad year when the crops failed and there was no produce, relief was automatic.

Several passages in the *Rajatarangini* indicate that in ancient times, the land revenue of the Kashmir Valley was realised for the most part in kind. The government sold its grain stores to the population in the cities, towns and deficient areas; at fixed rates. The revenue was collected from those who cultivated land and it was in the shape of the produce grown by them,

### Historic Kashmir

unless it was remitted in lieu of services rendered, or as a special favour.

Kalhana has also at several places referred to *Agraharas*, a term regularly used for designating an assignment of revenue, later known as *jagir*, of a village or a patch of land, made in favour of an individual, a corporation or a religious institution. There is, however, nothing to show that the beneficiaries of these endowments had any direct relation with the cultivators of the lands, of which the revenue was assigned. The fact that assignment of revenue were made is sufficient to establish that the lands were assessed to revenue, obviously in kind, and that it was the portion of the produce which was the share of the government which the assignees appropriated.

### SULTANATE (1346-1589 A.D.)

The system of taxation during the period of Sultans did not always conform to the *Shariat*. The main heads of revenue were *Khiraj*, *Jizya*, *Zakat*, customs duty, tribute and other taxes. *Khiraj* (land revenue) was realised from Muslims and non-Muslims alike. No *Ushri* or tithe land are said to have existed in Kashmir. In 1346 Sultan Shamas-ud-Din fixed the revenue demand at one-sixth of the produce of the land, which was raised by his successors to one-third which, generally speaking, remained the rate of



### Rev. Adm. Historical Background

assessment throughout the Sultanate period. The land in the Kashmir Valley was divided into four classes, viz. *Abi*, *Lalmi*, *Baghi* and meadow lands. The first was the land which grew crops with the help of irrigation and was assessed heavily than other lands. The second kind of land depended upon rainfall and as such was lightly taxed. The third kind of land bearing fruit trees was exempted from taxation under the Shah Mirs, and although the early Chak rulers imposed a tax on gardens, it was abolished by Yosaf Shah. The fourth, namely, the meadow land on the banks of the rivers were also not taxed because they were swampy and unfit for cultivation. Each village was assessed to revenue in terms of Kharwars of rice, and the produce king's share had been lifted from it.

### MUGHAL PERIOD (1589-1752 A.D.)

During the Mughal period, revenue on land called *Khiraj* was of two kinds (1) *Mukassimah Khiraj* and (2) *Wazifa Khiraj*, the former consisted of a share of the actual produce payable on every crop and the latter of a fixed money rate, for the holding payable once a year determined by the measurement of the land and on an estimate of its average produce.

The *Khiraj* could be as much as the half of the gross produce. Generally, the headman continued to be liable for the payment of revenue

### Historic Kashmir

and its distribution over the village. The headman paid the revenue to the *Chaudhari*. In charge of the administration of a *hakla* or district yielding a crore of dams or 21/2 lakh rupees a year and got an allowance of five percent along with a small allotment of a revenue-free plot of land.

The interposition of tributary chiefs and powerful persons, who were made responsible for revenue collections, between the rulers and the people was followed by large scale assignments of land revenue, the holders whereof were called *Jagirdars*, resulting in a systematic encroachment on the rights of the cultivators of revenue to contractors completed the creation of feudal conditions. Sher Shah (1540-1545 A.D.)

The major change in the system of assessment and payment of land revenue was brought about by Raja Todar-mal, Akbar's Revenue Minister. Under his system, all the land was measured by a uniform standard and the average produce of a *bigha* of land was ascertained. Land was classified into four categories according to soil and fertility and the gross produce was calculated on the basis of the produce grown during the preceding ten years. The average gross produce obtained for any particular piece of land was then commuted into cash on the basis of average prices prevailing in the previous nineteen years and one-third of this was fixed as the king's share. This system of assessment was intended to remain in force for a period of ten years, but was actually continued indefinitely as there were no regular revisions. A special feature of Raja Todar Mal's system of assessment was that it was a *zyotwari* settlement, which dealt primarily with the cultivators and fixed the sums payable by them for the lands which they cultivated.

While in the period of the Sultans, the State took one-half of the produce, "their Mughal successors, who found the valley in a ruined condition, considered that one-half of the produce of the country would not suffice for the wants of the city population, and accordingly decreed that the cultivating classes should

dispense with grain for three months and should live on fruits, and the State's share from that time was three-quarters of the produce of the land.

Throughout the reign of Akbar cash assessment was in vogue except in some of the poorer tracts, which paid one-sixth or one-seventh of the produce; where cash revenue and to be realised, the State Share (one-third) of the produce was commuted into cash according to the prices obtaining in the tract as ascertained by officers specially deputed for the purpose. The annual demand thus varied from year to year according as the prices ruled high or low.

#### AFGHAN PERIOD (1752-1819 A.D.)

The Afghan ruler over Kashmir covered a short period of almost seventy years. It was under Ahmad Shah Durrani, the ruler of Afghanistan, that Kabul became the centre of authority for Kashmir. The governors sent from Kabul acted as depots. The tyranny and oppression perpetrated on the people made them miserable. The administration was ruthless and the cultivation of land had to part with most of what they produced. All that can be said about the land revenue assessment is that it was realised in grain, the share of the ruler being what the governor ordered or the collecting agency liked.

**SIKH PERIOD (1819-1846 A.D.)**

Maharaja Ranjit Singh is said to have followed in Kashmir the old system of the Mughals who, after ascertaining the average rates of yield, had fixed one-half of the produce of important staples as the State share and also levied *traki* and other cesses for officials engaged in collection of revenue. Including the cesses, the State realised 12 *traks* out of 16 *traks* of grain, while only 4 *traks* remained for the cultivation, who lived on fruit and vegetables of different kinds for several months of the year. Mr. Wingate, in giving further details, has that "the Sikhs took one-half share of the Kharif (autumn) crops and in addition four *traks* per Kharwar." Thus the State share was not less than  $\frac{3}{5}$  this of the gross produce, and what the cultivators actually retained was certainly less than  $\frac{2}{5}$  this and probably only about  $\frac{1}{3}$ <sup>rd</sup>.

**DOGRA PERIOD (1846-1952 A.D.)**

During Maharaja Gulab Singh's rule (1846-1859) the procedure obtaining during the Sikh rule was followed in the valley in regard to the realisation of the land assessment in kind, but some minor concessions were made in respect of the newly-broken land, for large areas were lying waste, which the state wanted speedily to be reclaimed. In 1859 during the

reign of Maharaja Ranbir Singh, it were the *Kardars* (the land agents of the State), who annually arranged for the cultivation of the estates. They distributed the land and, upon distribution, the villages passed into the hands of the *Sankdars*, whose duty was to watch the crops. At the harvest time, division was made and the State took three quarters of rice, maize, millets and buck-wheat, and of oilseeds, pulses, and cotton, the share taken was nine-sixteenth. This system lasted till 1860, when the State reduced its share to a little over-half but this concession was largely discounted by devices adopted for the collection of revenue by the *Chakladars* a class of speculating contractors, who stepped in to farm the land, and where they could not make large profits, the land was held *amani* (on trust) in which case the state realised its share of the actual produce. The system of revenue-farming continued till 1873, when a *ryowari* settlement was introduced only to be resisted by the influential *Chakladars* and middlemen.

In 1880, an assessment known as "each assessment" and called as *Assamiwar Khewat* was made. It purported to be an assessment on holdings but was actually on villages and the basis was thought to be the average of the last three years collections of revenue.

## Rev. Adm. Historical Background

While, in the first regular settlement, the survey was confined to the lands which were cultivated, in the revised settlement of 1925 the survey included all waste and barren land, current and old fallows, ravines, and forest areas within the village or town. The boundary line between the forests and the villages was demarcated simultaneously with the cadastral survey and the customary rights of the people in the demarcated forests were enquired into and determined.

Between 1860 and 1878 various cash settlements were made but these generally resulted in the land revenue being arbitrarily raised, which caused flight of the cultivators as also of the owners from many villages and rendered large areas waste, the famine of 1877 greatly underlined the economic condition of the cultivation and added to their agony. In the district of Kathua, the abandoned cultivated Lands were first distributed amongst the seopy and servants of the state lie of their pay. Such lands were called *leri*. The lands still undisposed of and all waste styled *Dag Asrkar* were entered as belonging to the State and any subsequent cultivation therefore was to be the old *batai* rates. This state of affairs made the land tenures very confused, increased the insecurity of the cultivation and threw big chunks of land as waste. It is was not till 1887.

## Historic Kashmir

when the first regular settlement was undertaken in the province, that confidence was restored to the land-holders, and it became possible for the fugitives to return to their lands. The old arrears of land revenue were struck and the new assessments were based on grass produce estimates, the State share being taken as one-half of the land-lords' share of the produce after deduction of the *Kamins* dues. In most of the *tehsils*, several summary settlements preceding the regular settlement were made during, as a rule neither the land as measured or mapped nor were any village records prepared or any principles of assessment followed. Statement showing the land revenue of the valley of Kashmir is given below, during different periods:

DIFFERENT PERIODS  
REVENUE

Mughal	Rs. 12,69,381/=
Afghan	Rs. 60,00,00/=
Sikh	Rs. 13,00.00/=
Dogra	
1861	
1871 estimate	Rs. 15,00.00/=
actual	Unknown
1887 estimate	Rs. 16,07.542/=
actual	Unknown
1888 actual	Rs. 12,31,258/=

The first settlement was revised in several *tehsils* where the village maps were brought uptodate, the settlement records were reconstructed, the rights of the land-holders, the tenants, and other having any interest in land were enquired into and determined, the reassessment of land of revenue was made in each on the same principles as were adopted in the preceding settlements, and revised records of right for all the estates were compiled.

#### POPULAR GOVERNMENT :

All revenue assignments made in favour of Jagirdars, *Muafidars* and *Mukararidas* except religious muafis were resumed with effect from 1st Basakh S. 2005, corresponding to 17<sup>th</sup> April, 1948 A.D. In case of religious muafis the assigned revenue was ordered to be realised in cash and not in kind.

By the operation of the Big Land Estates Abolition Act, 2007, which came into force on 17<sup>th</sup> October, 1950, a ceiling was placed on proprietary holdings (excluding orchards and fuel and fodder reserves) at 22.75 acres, and the rights, title and interest of the land-owners and the intermediaries in the land in excess of the ceiling were, without payment of any compensation, extinguished and, where such land was cultivated, transferred to the tillers in actual cultivating occupation there of.

in Kharif, S. 2007 within a limit of 20 acres including the land already owned by them, and vested where such land was uncultivated or otherwise not transferable, in the State.

In July, 1950, all the land holders, whose status was only that of the assamis, were granted proprietary rights in lands held by them in the erstwhile Jagir of Poonch.

The recovery in kind of part of the Land revenue in the Ladakh district has since been abolished and the whole land revenue is now payable in cash. It was as early as 1949—50 that the Government took steps to the severity of the commutation rates which bore no proportion to the prices ruling the market) by enhancing the rates and granting other relief.

In 1952—53, all State lands growing saffron, *Mahal-I-Zaffran* in the Srinagar and Awantipora Tehsils, which were left unassessed to land revenue during the previous settlement and annually let in farm, were assessed to revenue on the basis of produce estimates and the average of the past annual auction money and settled with the cultivators holding them in their personal cultivation during *Kharif Sambat* 2007. These cultivators were also granted rights of ownership in these lands. The private lands since diverted to the cultivation of saffron were

### Rev. Adm. Historical Background

also assessed to Land revenue (at the rate applied to the State land growing saffron), the existing revenue fixed on them being remitted. The State lands growing crops other than saffron were charged a flat revenue rate of a few annas per kanal. The system of annual farming out the Mahal—I—Singhara (Watery area growing water-nuts) was abolished and instead the picking, extraction and collection of water-nuts and their disposal was regulated by rules providing inter-alia grant of licenses to those who wanted to make their living by the sale of water nuts.

By Government order No: S-432 of 1966 dated 3.6.1966, proprietary rights in State lands were, on payment of land revenue and other dues, conferred on the cultivators in occupation thereof within a prescribed unit subject to certain conditions.

In 1967 A.D the land - owners were excepted from the payment of land revenue on holdings bearing a land revenue of Rs. 9/= or less per annum, while a surcharge of Rs. 2/= per kanal of land was levied on lands growing saffron, fruit or fruit plants, or vegetable or vegetable seeds.

The district Barmulla in the Kashmir Valley and the district of Poonch—Rajouri (Which is since bifurcated into two viz., Poonch

### Historic Kashmir

and Rajauri) in the Jammu Province were put under resettlement during 1954-61 A.D. The lands were properly surveyed and mapped, the settlement records were prepared the rights of the land—holders, the tenants and others having any interest in land were investigated and determined, but the records - of - right of all the estates were revised and reconstructed, while the old assessments were left unaltered.

Under the provisions of the Agrarian Reforms Act, 1972, the ceiling placed on proprietary holdings by the Big Landed Estates Abolition Act 2007 has been reduced to 12 standard acres and the right of ownership of any person including an intermediary in land not held by him in personal cultivation on 1st September, 1971 is extinguished and vested in the state. Where the land including the state land, if any, held by an individual in his personal; cultivation, whether as owner or tenant or otherwise is, alongwith orchards owned by him, in excess of the ceiling area on 1st September 1971, the excess land vests in the State. The land so vested in the State is, on payment of the prescribed levy, ordained to vest in ownership right in the person holding such land in personal cultivation on 1st September 1971 or on the person claiming through him.

## Chapter 22

### ANCIENT LINKS BETWEEN CENTRAL ASIAN COUNTRIES AND KASHMIR.

Geographically, the term Central Asia, means the central region of the continent of Asia. This would mean that the whole region from Mongolia to Mesopotamia can be termed on Central Asia. If we think in terms of archaeology, art and culture, then the whole vast territory from Hungary to the North China can also be included in the geophysical term under review. On the name analogy, all these lands, which came under the occupation of the nomed tribes, during prehistoric times, can also be included in the region, which would lie beyond the Himalayas and the Hindu-Kush range. If we could go a little further, Central Asia may mean all those cities, towns and villages, which were situated on the world famous silk Route, from Choan to Damascus. If this term is considered correct, then Central Asia would include the followings:

Southern Mongolia	Altaimountains
Jungaria	Kashgaria
Sinkiang	Tibet
Pamir	Gobi desert
Yarkand	Khotan
Hindu-Kush	Dardistan
Ladakh	Kashmir
Kazakstan	Uzbekstan
Turkmenia	Tajikstan
Kirgizia	Afghanistan
Iran	Iraq
Palistine	Caspian sea

However,

There are close affinities between the cultures of the above mentioned countries because of their connections due to the silk Route, which resulted in the reciprocal transmission of ideas, traditions and philosophies between them. However, Central Asia in modern geo-political terminology would mean the central part of the continent of Asia, which is under the domination of, or under the political influence of the Soviet Russia and the People's Republic of China. Thus the region can be divided into, the Soviet Central Asia and the Chinese Central Asia.

It may be noted that the term Central Asia is quite modern and the region was not known as such prior to the 19<sup>th</sup> century. To the people of Persia, the region was known as Turan and the Chinese named it as Si-Yu-Ki or the Western lands. However, the region is one of the oldest centres of civilisation and relics belonging to the early Palaeolithic period have been found in it. The original population of ancient Central Asia consisted of the Mongols, the Iranians, the Turks and the Greeks. Nomadic settlements were converted into regular agricultural settlements during the Neolithic period. The Sogdians and the Khorezmians, who were of the Persian stock, developed agriculture, irrigation and animal husbandary, in the region, just 11 thousand years ago. The Mongols who were mainly herdsmen, hold away for a pretty long period in the Northern region and the Western region of Central

**Ancient Links Between Central Asia Coun. & Kash.**

Asia. Later came the Greeks, who destroyed the Achaemenid empire and thus a considerable part of Western and Southern Central Asia came under them. We find that during the 1<sup>st</sup>. century B .C. the Bactrians and Parthians succeeded in capturing many parts of Central Asia.

It were the Kushanas, who established both the economic and the cultural superiority of Central Asia. Not only the Silk Route was utilised for expansion of trade and commerce with the West Asian countries including the Romans but acceptance of Buddhism as the State religion by the Kushanas, resulted in expansion of Buddhist culture not only in the region but beyond its political frontiers. Kanishka held his 4<sup>th</sup> Buddhist Council in Kashmir, during the 1<sup>st</sup>. century A.D. which resulted in the development of the Nahayana Buddhism, which not only conquered Tibet and China, but even important cities in Iran, Iraq and Palestine. In Iran, these Buddhist centres were known as Nau-Viharas, which are now termed as Nau-Bahara. After the decline of the Kushanas in the 4<sup>th</sup> century A.D. their place was occupied by the Huns and the Turics. It was during the 8<sup>th</sup> century that the Arabs penetrated into Central Asia. To the Arabs, the whole region meant the country of the Turks, and it is for this very reason that they termed it as Turkistan. In prior to the coming of the Arabs, the whole region was the cradle of the Buddhist civilisation and culture. But, later on, Central Asia turned into the Islamic belt of a new civilisation. Whereas the Buddhist Mongols and



### Historic Kashmir

the Muslim Turks held away in the region, right up to the 19<sup>th</sup> century, the people are either Buddhists or Muslims. Thus it is clear that Central Asia has remained a centre of many cultures, religions and empires. In fact, human beings and their various civilisations have originated from Central Asia. Central Asia is at the crossroad of civilisations. The Aryans, the Scythians, the Parthians, the Mongols, the Huns, the Kushanas, and many other nomad tribes like the Khazars, the Magyars, the Seljuqs, the Tungus, and the Tartars, did originate from Central Asia. The story of their rise and fall, is in fact, the story of our Asiatic civilisations.

Central Asia has always been one of the most important regions of our world, culturally, historically, and politically. Since ancient times, China, Persia, Afghanistan, Mongolia, and India has taken and active interest in the region. We in Kashmir have a special interest in Central Asia because:

Historically and geographically, Kashmir has been associated with Central Asia, since ancient times. There are close affinities and resemblances between the culture of the two regions. In fact, archaeological discoveries have indicated a common cultural trend, antiquity whereof may go back to 4<sup>th</sup> millennium B.C. Ancient trade routes between Kashmir and Central Asia, and existence of Srinagar on the Silk Route, reveals that there has been a continuous reciprocal transmission of ideas, philosophical, cultural and religious movements, and historical and political

### Ancient Links Between Central Asia Coun. & Kash.

connections and relations between the people. Besides, Central Asia forms an area, whose culture and traditions have influenced our thought and culture. It is a historical fact that Kashmir was occupied by the Kushanas, the Huns, the Mongols, the Greeks and the Turks, during various periods of its history. In this connection, mention may be made of Nihrakula, Huvishka, Jushka, Kanishka, Zolchoo, Akbar, and Haider Dughlat, who ruled over Kashmir. In the first century we expanded our culture in the Central Asian region, which came to be known as the Mahayana Buddhism. Vairochana was the first Kashmiri Buddhist missionary, who built the first Buddhist Vihare, at Khotan in Central Asia. Another world famous Kashmiri Buddhist savent, who propogated and popularised Buddhism in China, and first established himself at Kucha in Central Asia. His name was Kumarajiva, who was born at Chandigam, Lolab, Kashmir in about 344 A.D. It is evident that the cultural expansion of Kashmir into Central Asia began in the 1<sup>st</sup>. century and continued even upto the 4<sup>th</sup> century A.D.

It is important to note here that Islam made its headway into Kashmir, not from the land of its origin, but from Central Asia. It was Brahmaraja, who invited the seven Turk princes for an attack on Kashmir. Subsequently, Harsha the famous king of Kashmir, came under the influence of the Islamic culture from Central Asia. It were the Muslim missionaries from Central Asia, who popularised Islam in Kashmir. In

this connection mention may be made of the famous savants, like Mir Syed Ali Hamdani and Mir Syed Mohamad Hamdani, both from Central Asia, who introduced Islamic culture and thought in the valley of Kashmir. We had give the Buddhist culture and thought to Central Asia in the first century, and it gave us back the same cultural movement in the shape of progressive Islam, which completed the process of blending of cultures inn the valley is Buddhist, Shaivist and Islamic at the same time and it Central Asia, which has helped us in creating such a blended culture, in the 14<sup>th</sup> century.

Two of our greatest rulers, Lalitaditya and Shihab-ud-din extended their away over certain parts of Central Asia. It was Zain-ul-abidin, who imported Central Asian arts and crafts into the valley of Kashmir, for which the valley has become famous throughout the world. Arts and crafts like, paper making, papier-machi, carpet weaving, wood carving, Namda making and other crafts were imported into Kashmir from Central Asia. We even borrowed their music and even instruments. Sufi thought penetrated into Kashmir from Central Asia. Thus it is evident that Central Asia has not only influenced Kashmir in religious thought but has expanded its arts and crafts into Kashmir.

The geographical location of Central Asia has been of decisive importance for trade and commerce in Asia. Before the discovery of sea and air routes, the Silk route functioned as the main connecting link between the East and the West. Starting from Choan in

China, the Silk route passed through the Pamir, Sinkiang, Afghanistan, Iran, Mesopotamia, Iraq, Palestine and the Caspian sea. It touched the famous cities of Khotan, Yarkand, Gilgit, Srinagar, Kabul, Samarkand, Kundos, Meru, Kirman, Shiras, Hamdan, Bagdad, Damascus, Tripoli and Alexanderia. Due to the flourishing trade via the Silk route, numerous trade and cultural centres emerged on this route and led to the movement of ideas and thoughts. This route also encouraged spread of knowledge and science throughout the region. In fact medicine, science, mathematics was introduced from the East into West, through this route. It can not be denied that due to its connections with the East and the West and due to its central location, Central Asia developed a splendid culture of its own. It borrowed much from China, Iran, Mesopotamia, and India. In return others learnt animal husbandary, glass making, and grape cultivation from Central Asia. It can not be denied that it was through the Silk route that various sciences and arts of China, India and Iran were imported into Europe during the course of centuries. The spread of Islam into Central Asia region resulted in a great cultural revolution, development of science and letters, and establishment of town, cities and trade centres. Arabic as well as Persian became the language of science and letters, and many monumental works were produced. The Samenides established themselves in Central Asia during the 10<sup>th</sup> century and this period saw a great literary and cultural upsurge. They were replaced by the Seljuqs, who achieved

### Historic Kashmir

political unification of the region. In the beginning of the 13<sup>th</sup> century, the power of the Soljuqs was broken by the Khorezm Shahs, who created an empire by uniting major portion of Central Asia with Iran and Afghanistan. The Mongol invasion under Chengiz Khan, in 1219, not only destroyed the empire of Khorezn Shahs but also brought havoc and devastation of culture, trade and property. Killing of people, destruction of the towns and cities by fire, loot, ashes of the old empires, one of the Mongols, Timur started building a new empire and during the period of 3 decades, he succeeded in bringing under his sway, the vast areas of land, mountains and rivers, which touched Kashmir, Caspian sea, Syria and Makran. It was during his rule that Central Asia again gained importance in science, letters and culture. But this prosperity was shortlived because during the 15<sup>th</sup> century, Central Asia again got disintegrated into smaller states, each under a tribal or feudal lord.

It can not be denied that Central Asia regained its lost power and glory during the Timurid period. It achieved remarkable success in the sciences and letters, arts and crafts, architecture and building during the period. The Islamic art of architecture, the tile work, and the style of domes developed and reached its zenith after the death of Timur in 1404. A.D. His tomb, known as Gur-I-Amir in Semarkand is the best example of Islamic architecture. The palaces, mosques and other royal buildings during the period, are both magnificent and richly ornamented.

### Ancient Links Between Central Asia Coun. & Kash.

Russia started his advance towards Central Asia, during early 17<sup>th</sup> century. In order to checkmate the ascendancy of the Russians, the British came forward and involved themselves into the Central Asian affairs. It was in this context that they sold Kashmir and the other hilly territories adjoining the valley to Ghulab Singh and created the buffer state of Jammu and Kashmir. Thus Kashmir became a base camp for safeguarding of imperial interests of England. China also fished in the troubled waters and occupied the eastern regions of Central Asia. Thus in the beginning of the 20<sup>th</sup> century, Central Asia ceased to exist as an independent political power but became subjugated by Russia and China. At present the region under occupation of the Soviet Russia is composed of the following states:

Kazakstan  
Kirghizia  
Tajikstan  
Turimania  
Uzbekstan

The total population of Muslims in the above region of Central Asia comes to 59,914,000 souls according to an estimate formulated in 1977. The Eastern part of Central Asia, known as Turkstan-I-Msriqi, is under occupation of China and consists of Sinkiang, Kohkand and Uigur regions. Mongolia is a free and independent country, and is pre-dominantly Buddhist. It will be thus seen that both China and Russia have secured political control over Central Asia.

Their supermacy in the region has created certain problems as well as, tensions between them. There are signs of upsurge and Pan-Islamism in the region and the military-political strength of the two controlling powers were determine the course of events at any give period of time. Developments in history and civilisation are not static and will not remain static and stagnant in Central Asia.

The old province of Ili, Kashgaria and Zungaria, have been grouped under the modern province of Sinkiang. The Chinese Central Asia touches the borders of Mongolia and Afghanistan. The region is famous for six cities, namely, Kucha and Korla, Urumchi, Turfan, Hami or Kumal, Khotan, Yarkand and Kashgar. Kucha is famous for the Buddhist remains. Korla is habitated by the Tungan tribes, who are half Chinese and half Arabs. In 1946, some of the Tungan tribes ran away from Sinkiang and reached the outskirts of the Srinagar city in Kashmir. Turfan, the famous treasure house of the Budhist antiquities has been practically looted, by the European travellers and archaeologists. So is the case with Urumchi, which is an important town of Zungaria. Aqsu, Yarkand and Kashgar are well known towns in Kashmir, for we have had trade with these towns of Sinkiang since ancient times. Inn fact these towns connected the Kashmir valley with other trade centres on the Silk Route.

Central Asia being the cradle of human civilisation, the whole region is full of relics and monuments relating to archaeology, art, architecture

and culture. The region have had many great scientists, scholars, and saints. The modern mathematical science was invented by Mohamad Ibn-Musa, who belonged to this region. It is from his Al-jabr that the term Algebra was borrowed. Al-Farabi, the philosopher, Ibn-Sena, the world renouned father of medicine, Al-Biruni, the great encyclopaedist, Ulug Beg, the astronomer prince, the world famous poets like, Rudaki, Firdausi, Omar Khayyam, Jami, and Alisher Navoi, were Central Asians.

Among the celebrated monuments, mention may be made of the tomb of Timur, who passed away in 1404 A.D. His mausoleum is richly ornamented with magnificent tiles, famous all over the world. At Samarkand, we have other tombs of the royal family, with bright fluted blue domes. Such tile decoration in architecture became a fashion with other buildings of the period. At Tabriz, we have the Blue Mosque, which is richly ornamented with beautiful tiles. Among the other important archaeological monuments are the Bibi Khanum, Shaki Zinda, Ragistan Place and Shir Dor. Samarkand is a treasure house of the archaeological splendour of Central Asia. We have such magnificent relics in other towns, such as, Bukhara, Tashkent, Kashgar, Khotan and Turfan. Turfan is a treasure house of the Buddhist antiquities, so is the case with the Gobi desert, Bezakrik, Kucha, Tash Kurgan and Kashgar. At Turfan, we have ancient Buddhist monasteries and caves for the Buddhist monks. The same cave dewellings of the early Buddhists can be

seen in the Gobi desert. These caves have been unearthed by the Chinese archaeologists. Their walls contain magnificent frescos and wall paintings. The site is very rich for brick-bark manuscripts. Urmich and Kucha are very famous for the Buddhist scrolls made of silk and painted in a delicate way. At Kucha the Archaeologists have found the dwelling cave for monks and students of Buddhism. Kashgar is predominantly, populated by the Muslims, and his famous city has many Muslims comments in the shape of mosques and tombs. The tomb of Apaq Kohl is richly decorated with beautiful tiles. It contains 72 graves of the royal family, extending to 5 generations. The Aitqal Mosque is beautifully decorated with glazed tiles and slender minarets. This city is also a treasure house of Eastern Muslim architecture.

## CHAPTER 23

### **BUDDHISM IN KASHMIR.**

The valley of Kashmir has been a meeting ground of many a culture since ancient times. As such, the present day blended culture of Kashmir may be Buddhist, Shaivist and Islamic at the same time. This land became a prominent center of Buddhist learning and philosophy, some time prior to the 1st. Century A.D and it was here that the Mahayana Buddhism bloomed and spread to central Asia, China, Korea and then to Jawa and Samatra. As such, the valley of Kashmir and then to great cultural interest to the Buddhists in particular and the world in general.

According to the Chinese traditions, it was Madhyantika, who succeeded in bringing Buddhism to the valley by defeating the Nagas, through his supernatural powers. However, the Kashmiri sources tell us that nearly 150 years, prior to the advent of Naga—arjuna, Sakiya Simha came to Kashmir and with the coming the Kushanas, Buddhism received a tremendous support. There is no denying the fact that during their rule, the Buddhists enjoyed royal patronage. Coins of Hushka or Huvishka and Kanishka have been located in Kashmir. There is no such evidence in respect of Jushka except that he built Juskpura (Zukur) a large village near Srinagar. To Hushka, the building of Husukpura (Ushkur) is attributed. Kanishka is supposed to have founded Kanishkapur, now known as Kanisapur. These beings built many Buddhist viharas. Naga—arjuna who lived in the "Wood of the six saints", now known as Harwan, has been termed as

Buddhistawa, denominated the Sake era, now in vogue in India. Distinguished scholars of the period were Katyayaniputra, Asvaghosa, Vasubandu, Jinbandhu, Dharmarta, Singhabhadra and Suryadeva. It was Kanishka who struck his coins with the name of Boddo or (Buddha).

According to the Buddhist tradition, Kanishka held the fourth Buddhist council in Kashmir. Henceforth Kashmir became the headquarters of the Sarvastivadin school of Buddhism. These doctrines penetrated into Kabul, Gandhar, Central Asia and Tibet. Kanishka patronised such activities and even made gift of Kashmir to the Sangha. It has further been given by the Chinese source that the final decisions of the Council were engraved on copper plates and deposited in a stupa, under orders of the king. Excavation done at Harwan, Ushkur and Ahan have revealed existence of the Buddhist relics but no traces of these copper plates have been found and this problem still engages attention of scholars throughout the world.

Buddhism split into two distinct schools of thought after the fourth Buddhist Council. In fact, the process of divisions had started soon after the passing away of Buddha. Now all the sub-sects formed themselves into two clear divisions with clear cut philosophies. The orthodox adhered to the Pali texts and came to be known as the Hinayanists. Those who developed the Buddhist canon in Sanskrit came to be known as the Mahayanists. While the Hinayana school

stuck to the original canon, the Mahayana made it broad based, so as to bring in the Vedic gods also into Buddhism in a disguise. This new orientation of religion was brought about by the Kashmiri scholars. They gave a new concept about the Bodhisattvas, needed for salvation of future generations. The first monk, who came to Kashmir prior to his going to China, the Yen was perhaps the first Chinese Buddhist who came to Kashmir in the 5<sup>th</sup> Century. A.D. He was followed by the Mong, who came to Kashmir via Dardistan. Another monk, who is known as Fa-yong studied in Kashmir for some time. He adopted the new name of Dharmakara. In 631 A.D. the world famous Chinese pilgrim, Hsien Tsiang came to Kashmir through the Uri route. He spent the first night at Ushkar. He was received by the representatives of the king.

### MAHYAN AND TANTRISM :

Buddhism split into two distinct schools of thought after the fourth Buddhist Council. In fact the process of division had started soon after the passing away of Buddha. Now all the sub-sects formed themselves into two clear divisions with clear cut philosophies. The orthodox adhered to the Pali texts and came to be known as the Hinayanists. Those who developed the Buddhist canon in Sanskrit came to be known as the Mahayanists. While the Hinayana school stuck to the original canon, the Mahayana made it broad based so as to bring in the Vedic gods also into

Buddhism in a disguise. This new orientation of religion was brought about by the Kashmiri scholars. They gave a new concept about the later Buddhisattvas needed for salvation of future generations. Hindu gods and goddesses found their way into the Buddhist pantheon, and worship of Buddha among the Saivists became necessary. Similarly the Mantrayana concepts began to creep into the Mahayana. Such mixed mythological and metaphysical concept and rituals became popular in Kashmir, Central Asia, Tibet, Nepal, China and Mangolia. In this development, Kashmir played an important part by production of many tantra, and other works on the Brhanila—tantram, the Nirvana—tantra, and other works on the Kalachakra. During the reign of Lalitaditya (724-761), Tantra was practised in Kashmir. Four important seats of Tantrayana were, Uddiyana, Purnagiri, Kamaksa and Sirihatta. Uddiyana has been mentioned as Udabanda in the Kashmir chronicles. Hiuen Tsiang mentions this place as U-to-kia—han—cha and on the banks of the river Indus. It had remained the capital of the Saka kings for centuries. Uddiyana formed a part of Kashmira—Gandhara and lies on the north west of the Kashmir valley between Daradadesa and Suvastu river, spread on both sides of the river Indus.

During the Kushana period, Buddhism received royal patronage and it gave a flip to this faith in Afghanistan. Gandhara art imbibed a strong influence of Greek-Roman art and it produced wonderful figures of the Buddhist divinities.

The first missionary, who brought Buddhism to Central Asia was, Vairochana. He was a Kashmiri, who built the first monastery at Khotan. He also introduced the sharda alphabet in that region. Several Buddhist texts including the Dhammapada, the Udaanavarga, and the Sariputra-prakarana by Ashvaghosa have been located in Central Asia.

During the 4<sup>th</sup> century A.D., many scholars went to Kucha which had become an important seat of learning. This university was headed by the famous Buddhist Kumarajiva, a Kashmiri by birth, who had studied at Ushkur in Kashmir.

The Chinese annexed Khotan and other areas around it, in 382 A.D. Kumarajiva and other monks were arrested and taken to Kansu. He was set free to pursue his studies. His fame spread far and wide and he was invited by the Chinese emperor to his capital. Kumarajiva devoted his life to the propagation of the Mahayana. By the time of his death in 413 A.D, he had translated 400 texts into the Chinese and had established 2 universities in China. Fa-Hien was one of his students.

During the reign of the Kushana rulers, many monks went to China for propagation of the Buddhist doctrine. Famous among the monks, who propagated Buddhism in China during the 4<sup>th</sup> and 5<sup>th</sup> centuries, are Kumarajiva, Buddhayasas, Sanghabhuti, Gautama Sangha deva, punyatrata, Vimalaksha, and

Gunavarman. Activities of Kumarajiva have been mentioned earlier. Vimalaka and Buddhahadra, went to Nankin in China to work with Kumarajiva during 4<sup>th</sup> century A.D.

Chen-yen and Buddhahadra went to China via Burma from Tonkin: they sailed by boat and reached China. Both of them worked with Kumarajiva for some time in Chang-an. Buddhahadra is said to have collaborated with Fa-Hien. He is credited to have translated 15 Buddhist texts into the Chinese. Another Kashmiri monk, closely associated with Kumarajiva was Punyatrata. He worked on Buddhist texts under the guidance of Kumarajiva. Mention may be made of Buddhayasha, another Kashmiri scholar who visited China during the life time of Kumarajiva. He was invited to Kashgar by its ruler, who had convened a conference of 3000 monks. He lived at Kashgar for a number of years. He then proceeded towards China to get further guidance from Kumarajiva. He remained in China till the death of the master. Then he returned back to Kashmir where he translated 4 Buddhist texts into the Chinese. Another Kashmiri monk, Dharmayasha is said to have lived in China from 407 to 415 A.D. and translated 2 Buddhist texts. The first monks, who came to Kashmir for studies was Buddhadana from Central Asia. He visited Kashmir prior to his going to China. Che-yen was perhaps the first Chinese Buddhist, who came to Kashmir in the 5<sup>th</sup> century. He was followed by Che-mong, who came to

### Ancient Links Between Central Asia Coun. & Kash.

Kashmir via Dardistan. Another monk, who is known as Fa-yong studied in Kashmir for some time. He adopted the new name of Dharmakara.

### *Hiuen Tsiang:*

In 631 A.D. the world famous Chinese pilgrim. Hiuen Tsiang came to Kashmir through the Uri route. He spent the first night at Ushkar. He was received by the representative of the King. After a few day, he was escorted to the capital, where he was received by the King and given a royal reception. Both he and the King were mounted on elephants and the procession was followed by officers and dignitaries. A large number of people came to welcome the royal guest, carrying banners and standards. Flowers were showered upon Hiuen Tsiang and the Emperor. Hiuen Tsiang, on arrival to the capital was lodged in the famous viihara known as Jayendra viihara. He was provided all facilities by the King, 20 copyists were placed at his disposal, who did the copying work for Hiuen Tsiang. He remained in Kashmir for nearly 2 years and copied original texts. Hiuen Tsiang has given valuable information about the large number of Buddhist monasteries existing at that time in Kashmir. He says that there are hundred viharas in the Kingdom. He further informs that in a stupa 2 miles towards the north of Srinagar, he found a tooth of the Buddha, as a sacred relic, which was sought by the King Harsha for worship. He mentions another stupa near Khanmoh, where he found a standing statue of Avaslokiteshvara



Buddhisattva. He studied Buddhist texts under the famous Kashmiri teacher, Bhadanta.

Hiuen Tsiang stayed for 15 years in India studying in various monasteries of Kashmir, Sialkot, Kanauj and Nalanda. He carried 657 Mahayana and Hinayana texts and sutras to China.

### ***Ou-Kong:***

Another Chinese scholar, who visited Kashmir was Ou-Kong. He is also known as Dharmadhatu. He reached Kashmir in 759. During his 4 year stay in the valley, he studied the Buddhist texts in Sanskrit. He learnt the Vinayas in seven sections from three Kashmiri teachers. He has mentioned about the existence of more than 3000 viharas, stupas and other relics in Kashmir during his stay. Ou-Kong has given correct geographical description of Kashmir. He has mentioned three roads leading to Kashmir, from Po-lin, Toufan and Kien-to-lo.

Similarly from Tibet many Tibetan scholars visited Kashmir for higher studies. Nrong remained in Kashmir for nearly 17 years and studied the Buddhist texts at the famous viharas in Kashmir. Another Tibetan scholar, Nema-gras-gias remained in Kashmir for many Years and then visited Central Asia.

Buddhism was introduced into Tibet in the 7<sup>th</sup> century A.D, through the influence of the Nepalese princess, who became the chief queen of the Tibetan

ruler, Srong-Tsan-Gaupo. During this period the Karkotas were in power in Kashmir. Both Hien Tsiang and Ou-Kong have mentioned that Buddhism flourished in the valley during their rule. The Tibetan ruler had sent a delegation of the Buddhist scholars to India headed by Thon-mi-Sambhota. Sambhota studied Buddhism in India and also adapted a new script, which was based on sharda script of Kashmir. On his return to Tibet, a number of scholars from Nepal, China and India were invited to give their opinion about this script and these scholars included Ta-Butta and Gantta from Kashmir. Thus the Kashmiri scholars greatly influenced Sambhota in his researches on the new script.

It was Padma Sambhova of Udhiyana, who introduced Tan-trik Buddhism in Tibet during the 8<sup>th</sup> century A.D. He invited a number of Kashmiri Buddhists who had been his class fellows, when he himself had studied in Kashmir. He lodged these Kashmiri Buddhists in the Psam-Yas-Vihara, in Tibet. Other Kashmirian scholars who went to Tibet are Ananta, Shanti Garbha, Subhati, Somanatha. They worked on the Tibetan alphabet, religion, astrology and grammer. Some of the Kashmiri scholars translated Prajnapradeepika in collaboration with Buddha-Shri of Kashmir. He is the author of the Mahayana Upadesha-gatha.

Buddhism became popular in Java during the beginning of the 4<sup>th</sup> century. One of the Kashmiri

monks, who visited Java was Guarmvarman. From Kashmir he went to south India and then to Ceylone. He remained there for some time, and then left for Java, where he did useful work in 424 A.D. His fame spread in other South-East Asian countries and he was invited by various Buddhist Sunghas. Success of the Mahayana in Java was due to the efforts of this Kashmiri monk. This great Kashmiri scholar passed away at Nanking in 432 A.D.

A time came, when Hinduism began to reassert itself. Many Hindu kings came forward. Even before Shankracharya, who led a successful India-wide campaign against all non-vedic systems of thought, a vigorous intellectual ferment had started in Hinduism. Shankaracharya however, put the seal on the efforts of all other campaigners and there was then a definite turn in the tide against Buddhism.

It was Nara, who started the process which resulted in the extinction of Buddhism from Kashmir. He got burnt the Buddhist viharas of Kashmir and uprooted the Buddhist population by confiscating their lands and bestowing them on the Brahmans. What happened in Kashmir was a part of similar process of elimination of the Buddhists in the country. In the struggle between Brahminism and Buddhism, the former was victorious. Under such circumstances, extinction of Buddhism from Kashmir was a question of time.

With Avantivarman, who came to power 855 A.D., Vaishnavism and Shaktism got prominence in Kashmir. He patronised Shaivism, which was propounded by Vasugupta, the author of Shivasutras.

Sankaravarman, the next ruler either confiscated lands and viharas or plundered these shrines. During the rule of Ksemagupta, the remaining viharas were either burnt or appropriated. He burnt the most magnificent vihara of Jayendra and out of the burned material, he built a Shiva temple.

The only remanent of the Buddhist literature in Kashmir is Avdhana-kalpalata by Ksemendra (11<sup>th</sup> century)—This manuscript is in Tibetan as well as in Tibetan and Devnagri scripts. In order to bring communal harmony between the Buddhists and the Saivists, Ksemendra wrote Dash-avatacharita.

After its extinction from Kashmir, Buddhism found its asylum in Dardistan, known as Daraddress. This territory extended from Chitral to Gurais on the river Krishenganga. This was ruled over by the Shhi princes, which was a branch of the Sahis of Kabul and the Punjab. The Sahi princes were strong supporters of Buddhism and provided the needed refuge to the Kashmiri Buddhism and provided the needed refuge to the Kashmiri Buddhists, who had to flee from the valley in order to save themselves from persecution during the period following 950 A.D. Queen Didda was a Sahi princes, who became the ruler of Kashmir in 980 A.D.

Gilgit was the chief centre of 'Buddhist learning during the period. A large number of manuscripts, written in the 6<sup>th</sup> century A.D. were found there. Buddhist stupas have been located in Gilgit, Yasin and areas around it.

Harsha (1089-1101 A.D.) broke down the ascendancy of the Brahmins and behaved as a non-partisan in religious affairs; rather he utilised temple property for imperial purposes. He did not object to intellectual pursuits and allowed Freedom to all including the Muslims. What could not be accomplished by the Brahmins for him was accomplished by the Muslims. Some of the distinguished Buddhist scholars of his time were Sakyamati, Silabhadra, and Yasomitra. Jiyasimha (1128-1154 A.D.) tried to revive the Buddhist faith but he could not succeed. The last Buddhist king of Kashmir, who had migrated from Ladakh to wrestle the throne of Kashmir adopted Islam as his faith and thus became the first Muslim king of Kashmir in 1320 A.D.

From ancient times, Kashmir has been a meeting ground of many a culture. Excavations at Burzhom, near Srinagar, have established that about 5000 years back, the earliest inhabitants of Kashmir were pit or cave dwellers. The valley was peopled by the Nagas, the pisachas and the Yakshas in the beginning. Then came the Aryans, the Huns and the Kushanas. Kashmir became centre of the Buddhist learning around 1<sup>st</sup> century A.D. and it was from here that the Mahayana Buddhism spread.

Kashmir Saivism tried to blend and harmonise all the previous religious disciplines and gave us what may be termed as the philosophy of humanism. Then came Islam and thus was brought into existence a harmonised and mixed culture which is the hallmark of Kashmir even to day. The fusion of many cultures and philosophies of thought has made the people here tolerant approach to problems of day-to-day life and in this, the great religions of the world have all contributed.

## CHAPTER 24

### THE GREAT YUECHI IN KASHMIR

The second century BC was marked by extensive movements of the great Yuechi tribes in establishing the Kushana empire in the North Western regions of India and Afghanistan.

In about 90 B.C. the five Yuechi tribes were driven out of Kansu by the Chinese and the Huns. One of the tribes fought with the Bactrians and succeeded in driving out the Greek rulers. After consolidating their position, they started moving towards the plains of India but were stopped by Vikramaditya. This even occurred possibly in 56 B.C. However the Great Yuechi tribe succeeded in establishing a vast empire, which included some parts of Bactria, Parthia, Aria and Gandhara. Khiu-tatu-hi was recognised as their sovereign by the five Yuechi tribes which come to be known as Kushanas. Within a period of 20 years (35-15 B.C) they succeeded in subduing some parts of the northern India including Kashmir.

Kalhana in his Rajatarangini or the river of kings provides historical evidence about the three Kushana kings, who ruled over Kashmir for about 100 years. He describes these kings in the following verses:

"Then their were in this land three kings :Hushka, Jushka, Kanishka who built three towns named after them: Hushkapura Jushkapura and kanishkapura. That wise king Jushka who built Jushkapura with its vihara, was also the founder of

### The Great Yuechi in Kashmir

Jaya-sawami-pura. These kings were given to acts of piety. Though descended from the Trushka race. They built at sushkaetra and other places Mathas, chaityas and similar structures. During the powerful reign of these kings Buddhism prevailed in the valley of Kashmir and Budhisttava lived in this country. As the sole lord of the land namely the glorious Naga-Arjuna.

#### **KANISHKA KUSHANA:**

Kanishka Kushana was a great Yuechi king who ruled over a vast territory between 84-116 A.D. He received the epithet of Devaputra or the son of God from the subjects. Like the emperor Ashoka he became ardent supporter of Buddhism and spread its doctrines in all his dominions. During his reign (84-116A.D.) the fourth Buddhist council was held in Kashmir and some of the finest Buddhist stupas were erected in Kashmir, Afghanistan, Punjab the valley of Ganges and eastern Turkestan. We gather from the Chinese sources that hostages from the confines of China were asked to reside in Kashgar under the orders of Kanishka and some of them were assigned the Buddhist convent for residence. Kanishka known as Shaonanoshao kaneshka Koshano in his coins unearthed and preserved in museums. In the surkh kotal inscription, Kanishka is titled as Badoshao, which translated means, "Greatest among kings". Interestingly, in the ara inscription Kanishka is titled as Kaisara or Caesar.

Kanishka kushan was a great patron of Gandhara art and architecture. This school of art is considered to

### Historic Kashmir

be a beautiful fusion of Greek, Roman, Bactrian and Indian style. This art is characterised by the use of floral designs and animal motifs as the decoration. This art is considered as an expansion of Hellenistic culture in the Indian setting. Kanishka got built a colossal stupa near Peshawar to a height of 700 feet in 13 storeys. The ornamental casket of Kanishka at Ba showing him between the sun and the moon depicts Greeco-Roman iconography.

#### **POLITICAL RELATIONS WITH SAMARKAND**

In the early years of his reign Kanishka had developed good relations with the Chinese by rendering important services to them in their military expedition against Turfan. He had also formed an alliance with king of Samarkand by marriage and the Chinese had deputed their ambassador with many gifts to court on this occasion. In 88 A.D. he sent his ambassador with tribute to the Chinese court and also proposed to marry a princess of the Han dynasty. This diplomatic move was made by Kanishka to safeguard his kingdom from the north so that he could feel free to extend his sway towards the south. But the Chinese ruler did not agree to enter into a material alliance with Kanishka. From this moment on, enmity and resentment developed between the Chinese and the Yuechis. In 90 A.D. Kanishka deputed his viceroy Sie, at the head of 70,000 men to attack and punish the Chinese general, Panchao. Sie advanced against, Panchao but could not succeed despite his huge army. Sie deputed a garrison to Kucha for assistance but this party was intercepted and

### The Great Yuechi in Kashmir

destroyed. This military expedition having failed, Si returned and confessed his defeat. Henceforth, the Yuechi were fear stricken and agreed to send their annual tribute to the Chinese court regularly.

#### *Fourth Council:*

According to the Buddhist tradition, Kanishka held the fourth Buddhist Council of Kashmir. He was advised by Parsa to summon all the monks for collection of sacred texts, and to prepare commentaries on the Sutra, the Vinaya and the Abhidharma. This council was held at Kuvana in Kashmir. It has been termed as Kien-tho-lo in the Chinese writings. Besides large audience, this council was attended to by 500 Arhats, 500 Bodhisattvas and 500 Panditas. Asvaghosa, the celebrated author of the Buddhacarita, the Saundrananda and the Sariputraprakarma, attended this council. This council commentaries on all the Buddhist texts were compiled into two treatise known as Upadesa-sastras and Vibhasa-sastras and the latter is known as Kash-mir-shi in Chinese. It also goes to the credit of this Council that for the first time in the history of Buddhism, freedom of thought and expression was recognised and it was declared that the texts of all the 18 schools of thought in Buddhism were corrected, for all of them contained the word of the master. This Council is important in this respect also because it marks a new epoch the headquarters of the Sarvastivadin school of Buddhism. These doctrines penetrated into Kabul, Bactria, Central Asia and Tibet.

### Historic Kashmir

Kanishka patronised such activities and even made a gift of Kashmir to the Sanga. The three Pitakas, which ran into 300,000 verses, were engraved on copper plates and deposited in a vihara specially constructed for this purpose. This precious find has not been unearthed so far. Some clues are available now on this most important issue. Probably the sight is at Kund in Kralwan, Kashmir.

#### *Impact of Buddhism:*

During the Kushana period, Buddhism received royal patronage became an important centre of Gandhara art. Asoka had deputed a group of monks to Gandhara including modern Afghanistan to spread the Dharma. Gandhara art imbibed a strong influence of Greek-Roman art and it produced wonderful figures of the Buddhist divinities.

#### *Central Asia:*

Central Asia has remained a Buddhist country for several centuries. A large number of Buddhist stupas, viharas, manuscripts, paintings and relics have been found there. The first missionary, who brought Buddhism to Central Asia was, Vairochana. He was a Kashmiri Buddhist scholar, who built the first monastery at Khotan, he also introduced the Sanskrit alphabet in that region. Several Buddhist texts including the Dhammapada, the Udanavarga, and the Sariputra-Prakarana by Asvaghosa have been located in Central Asia.

### The Great Yuechi in Kashmir

During the fourth century many scholars went to Kucha, which had become an important seat of learning. This university was headed by the famous Buddhist Kumarajiva, a Kashmiri by birth, who had studied at Ushkur in Kashmir. The monastery at Ushkur in Kashmir was visited by Hiuen Tsiang in 631. Kumarajiva was born at Chandigham, Lolab, Kashmir in the year 344. He studied at Ushkur and when he was 20, he became a bikhsu. From Lolab he went to Gilgit and then crossed over to Central Asia. At Kucha, he stayed with another Kashmiri scholar, Vimalaksha.

The Chinese annexed Khotan and other areas around, in 382. Kumarajiva and other monks were arrested and taken to Kansu. He was set free to pursue his studies. His fame spread far and wide and he was invited by the Chinese Emperor to his capital. Kumarajiva devoted his life to the propagation of the Mahayana. By the time of his death in 413, he had translated 400 texts into the Chinese and had established 2 universities in China. Fa-Hien was one of his students.

#### *China:*

Buddhism was introduced into China from Central Asia, which served as a highway of Buddhism for several centuries. According to Chinese, Buddhism was introduced in China in about 217 B.C. China and Central Asia were linked through commerce from the dawn of civilization. Central Asian scholars went to China in the first century A.D. Emperor Ming-Ti of the

### Historic Kashmir

Han dynasty deputed 18 scholars to study Buddhism at Khotan. After two years study, they returned to China in 67 and brought translated Buddhist texts into China. During the reign of the Kushana rulers, many monks went to China for propagation of the Buddhist doctrines. Famous among the monks, who propagated Buddhism in China during the 4<sup>th</sup> and 5<sup>th</sup> centuries, are Kumarajiva, Buddhayasas, Sanghabhuti, Gautama Sangadeva, Punyatrata, Vimalaksha, and Gunavarman. Activities of Kumarajiva have been mentioned earlier. Vimalaksha and Buddhahadra, went to Nankin in China to work with Kumarajiva during 4<sup>th</sup> century.

Chen-Yen and Buddhahadra went to China via-Burma from Tomkin; they sailed by boat and reached China. Both of them worked with Kumarajiva for some time in Changal. Buddhahadra is said to have collaborated with Fa-hien. He is credited to have translated 15 Buddhist texts into the Chinese. Another Kashmiri monk, closely associated with Kumarajiva was Punyatrata. He worked on Buddhist texts under the guidance of Kumarajiva. Mention may be made of Buddhayasha, another Kashmiri scholar who visited China during the life time of Kumarajiva. He was invited to Kashgar by its ruler, who had convened a conference of 3000 monks. He lived at Kashgar for a number of years. He then proceeded towards China to get further guidance from Kumarajiva. He remained in China till the death of the master. Then he returned back to Kashmir where he translated 4 Buddhist texts into Chinese. Another Kashmiri monk, Dharmayasha is

### The Great Yuechi in Kashmir

said to have lived in China from 407 to 415 A.D. and translated 2 Buddhist texts into Chinese. It is an admitted fact that many Indian scholars went to China for study as well as spreading of Buddhism. Their names and works are yet to be ascertained. Tien-si-tasiand Mu-la-shi-ki are the two Kashmiris in the list. Evidence has come from the Chinese source about another famous Kashmiri scholar, Ratna-chinta, who spent about 13 years in China from 693-706 in missionary activities. He is said to have established a monastery for the Buddhist Sutra, Ekas-Tara-Dharani into Chinese.

We have ample information about the activities of the Indian scholars in China during the Tang period. Among these scholars, we find the names of Prajnabala, Amoghavijra who was certainly of Kashmiri origin.

## Chapter 25

### ADVENT OF ISLAM IN KASHMIR.

Allah sent many a prophets and apostles to lead their people on the right path. Some of them were sent to a small group; others to larger communities or countries. In the end, the Prophet of Islam was sent to the whole mankind. There was, in fact, no period in history when there was no prophet. Thus, Islam is the religion of all the prophets who were raised by Allah, from time to time, in different parts of the world, to lead their people to the same right path. As such, Hazrat Mohammad of Arabia, was the last Prophet of Islam.

The word Islam means peace and submission too the will of Allah. This word indicates that the real aim of this religion is to bring peace in the world by making humanity to submit itself to the will of Allah. Thus Islam is a principle plus a system of life in harmony. The aim of Islam is to make a man "Allah-minded", so that he surrenders to the love of Allah. Thus Islam gives the mankind a perfect code of conduct which is based on the remembrance of Allah, who is the Lord of Universe, the Beneficient, the Merciful, Master of the Day of Judgement.

Al-Quran is the sacred scripture of the Muslims, which came as a revelation to the Holy Prophet of Islam, when he was forty to a few days before his departure from this world. Al-Quran was revealed to the Prophet during a period of 23 years and was



### Advent of Islam In Kashmir

accumulated during the life time of the Prophet, in the form of mementos or by commitment to heart by the companions as well as the Muslims. As it was preserved with full attention, there remained no possibility of its being lost to the humanity. The Holy Prophet had said: "I am leaving upto you two things as a trust; one is the Book of Allah and the other is my progeny." It is in one of the earliest revelations that Al-Quran speaks of its collection as well as its recitation, as being part of the Divine scheme. Thus, the Holy Quran is not the word of Hazrat Mohammad, the prince of the two worlds, but it is the Book of Allah revealed to him. Not a single letter has been added or taken out of this Divine revelation.

Al-Quran claims to be the greatest spiritual force which is ultimately destined to bring the whole of mankind to perfection. It requires of us to believe in the truth of previous scriptures delivered to the prophets of different nations, prior to the advent of the glorious Prophets it teaches toleration in these words: "There is no compulsion in religion." The Islamic doctrine according to the Jaffri School of thought is based on the following foundations:

1. A Muslim believes that Allah is the ultimate of the existence of the universe, He is one and singular. He is eternal and cannot be limited to space or time, He is just, merciful, powerful, benevolent, all hearing and all seeing. He will reward those who submit to Him and it is His authority to punish the wrong-doers. Allah is inherently merciful and compassionate.

### Historic Kashmir

2. A Muslim believes that Allah deputed Prophets for the guidance of humanity and Hazrat Mohammad is the ultimator of the hierarchy of the Prophets. He is chief of the Messengers of Allah and is superior to all of them.

3. A Muslim believes that like the Prophethood, the Divine guidance too is favour from Allah. These guides, which are known as Imams belong to the progeny of Hazrat Mohamad, the glorious Prophet of Islam.

4. A Muslim believes in the hereafter. While after death, righteous people would be awarded with stay in the paradise, the wicked will be sent to the hell. Special care is given in Islam to the spiritual behaviour of the individuals, and they are bound to Allah in prayers, fasting, pilgrimage and other acts of piety and virtue. A Muslim surrenders to the will of Allah, he lives for Allah and dies for Allah. His obligations are as under:

1. A Muslim offers prayers to Allah, at least 5 times during 24 hours of day and night, either alone or in congregation. It is communion between him and Allah, which keeps him contented and virtuous.

2. A Muslim keeps fast during the month of Ramzan and totally abstains from food, drinks and sexual relations with his wife. Thus, he develops self-control and the spirit of sacrifice.

### Advent of Islam In Kashmir

3. A Muslim is bound to offer a compulsory tax, known as Zakat which is to be spent on the poor and the needy. He has to pay 2½% per annum on his capital and savings. In addition to the above tax, it is also urged to spend as much as possible in the name of Allah. He has to contribute Khumas, a voluntary tax for the maintenance of the prayer leaders and religious preachers.

4. A Muslim has to perform the Hajj pilgrimage, if he can afford to do it. For this purpose, he has to travel to Mecca at the occasion of Id-al-Azha.

5. A Muslim has to keep himself ready for Jihad or sacrifice his life and property in the name of Allah and for the cause of Islam.

Thus Islam provides hope to people to live and lead a purposeful life. It is a hope which ties them to Allah and it is a purpose which has to satisfy the Creator. Thus an atmosphere of harmony and peace is created in the society. A Muslim worships Allah neither out of fear nor for gains but because He is worthy of our worship. He has to fulfil his obligations towards Allah, towards human beings and towards himself. The above obligations are binding on the Shia Muslims in accordance with the Jaafri jurisprudence, promulgated by Imam Jaafar-ul-Sadiq.

The above would show that the fundamental commandments of Islam are binding on all, whether these pertain to obligations to Allah or concern day to

### Historic Kashmir

day life of the individual and his duties towards society. But due to the passage of time, there have occurred differences in the interpretation of the Islamic commandments and its auxiliaries. These differences were given impetus due to the compilation of the *Saheeh* books, which contain numerous traditions of the Prophet of Islam. As a result of interpretation of traditions, numerous schools of thought arose in Islam, particularly the following:

1. Hanfia
2. Shafia
3. Hanbalia
4. Malkia.
5. Jafaria or Asharia.'

The first 4 schools of thought adhere to the traditions contained in the *Saheeh* books, such as *Sheeh-Muslim* and *Saheeh-Bukhari*, while the fifth adheres to the traditions of only the members of the Prophet's household; *Ahl-I-Bait* and some of the companions of the Prophet of Islam. They adhere to the traditions contained in *Al-Kafi* by *Al-Kallini*.

During the course of history, Islam reached far—off lands with its fervour as well as with its above mentioned schools of thought. According to Hassan, the Muslims of Kashmir belong to three divisions, namely, "Ahl-I-Sunnat, Ahl-I-Tasheeh and Wahabiya.

Long before the advent of the Indus Civilisation, India had established is trade and cultural relations with

the countries of the Middle East. This civilization was in fact the projection of the Mesopotamian Civilization. India was connected with the Arabian peninsula through the Silk Route, via Afghanistan, Iran and Mesopotamia. Existence of sea trade between India and the mentioned that the Arab sailors would carry their boats as far as the western coast of India, Cylone, Java, Sumatara and China, long before the advent of Islam. Many Arabs had settled in Sind, Malabar, Maldeo and other islands. These Arab traders continued to visit India after becoming Muslims. As such, it is a historical fact that Islam came to India at the very moment when it was introduced in Arabia. Long before the conquest of Sind by the Arabs in 712 A.D, Zomori king of Malabar, had accepted Islam. His example was followed by his subjects, who also accepted Islam during the life time of the Prophet of Islam. Zomori even traveled by sea to Arabia but died at Yeman where he was buried as a Muslim.

It was during this period that the Prophet of Islam deputed his emissaries to various countries with his letters asking the rulers and the people to accept Islam. Such letters were sent to the rulers of Egypt, Abyssinia, Rome, Iran, China and other countries. It is believed that the prophet did depute his two emissaries to the king of Kashmir, whose name is mentioned as Veenaditya. It is mentioned in the Persian sources that prior to it, some Arabs had reached the valley of Kashmir, as traders, and introduced Islam to the ruler. While on his way to China, with a letter from the

Prophet of Islam, Abu Hazifa Yemani remained in Kashmir, stuck up during the winter season. This event occurred in the year A.H. 8 which corresponds to 630 A.D. when Veenaditya ruled over Kashmir. During his stay in Kashmir, the Arab emissary and his party was given patronage by the ruler, who provided them with board and lodging. He also bestowed the title of Zalkar on Abu Hazifa Yamani.<sup>1</sup>

Hazrat Umar, the second Caliph also deputed 5 Arabs under the leadership of Musa to report about the affairs of the kingdom of Kashmir. Four persons from the party died in Kashmir due to heavy snow and one went back to Arabia. Musa remained in Kashmir and was buried at Hamal, Kulgham. Another delegations seems to have reached during the reign of Lalitaditya, who ruled over Kashmir and other regions, during 724-61 A.D. By then, the Arabs had reached the borders of his kingdom and it is for this reason that he sent his emissaries to China and sought help to combat the approaching Arabs. The above shows that long before the advent of the Arabs in Sind, Islam had penetrated into Kashmir. In fact, the *Zut* or *Yut* tribe living around the Parganah of Martand had accepted Islam during the above mentioned period. Harsha appointed Muslims in his army and carried his acts of iconoclasm through them. He stole away all wealth preserved in the temples and removed all gold and silver statues and idols to be minted into coins. In order to defile the statues of the gods and goddesses, he ordered these to be dragged out of the temples, where excrement and urine was poured over them. For his iconoclastic acts, Kalhana names

### Advent of Islam In Kashmir

him as truksha and Stein hints about Harsha's propensity his iconoclastic acts, Kalhana names him truksha and Stein hints about Harsha's propensity toward Islam. All this had occurred before the appearance of Hazrat Bulbul Shah into the valley of Kashmir.

It was in the reign of Harsha (1089 A.D) that the Darads accepted Islam and /the advent of Islam into the valley became a fact of history. Not only the Darads but the Lavanyas also fled from the valley and became Muslims<sup>5</sup>. Thus , it is evident that in the beginning of the 11<sup>th</sup> century, the Muslims formed an important minority in the valley of Kashmir .

It may be mentioned at the outset that Islam did not make its headway into the valley of Kashmir, with sword and fire. In fact Islam did not reach Kashmir via Arabia but came via Central Asia. It is a historical fact that for hundreds of years, Kashmir and Central Asia had remained the cradle of Buddhism and toleration was imbibed in the blood of or only the people there but in Kashmir also. Islam entered Kashmir due to the preachings of Saints, scholars and traders. Three personalities of saintly character have bestowed Islam in Kashmir and they are; syed Sharif-ud is Bulbul Shah, Hazrat Mir Syed Ali Hamdani and Mir Syed Mohammad Iraqi. All the three belonged to the Sufi order and all the three employed the same methods of preaching Islam. In the beginning of the 11<sup>th</sup> century many Muslims had

### Historic Kashmir

settled in Kashmir as traders, butchers and mercenaries. In fact it was the king Harsha, who had extended his full patronage to them. But it goes to the credit of that great saint, syed Sharif-ud-din Bulbul Shah to have converted a large number of Buddhist<sup>6</sup> including the King Rinchina to Islam .

Hazrat Mir Syed Ali Hamdani came from Central Asia to Kashmir along with a large number of fugitive Syeds and scholars towards the end of the 14<sup>th</sup> century. He extended the domain of missionary activities throughout the valley and through his piety, virtue and spiritual grace covered all the masses. He was a Sufi divine and a staunch follower of the Imams. His famous work, entitled *Mauodut-ul-Qurba*, showers great praises on the descendents of the Holy Prophet. But he did not impose his Maslak here in Kashmir but promoted the existing doctrines and rules. In fact he made certain innovations to suit the circumstances and introduced *Aurad-I-Fatiha* for loud recitation. His missionary activities resulted in great success and masses were converted to Islam through preaching of the devines and intimidation of Sultan Sikandar, the iconoclast.

Propagation of the Shia Maslak in Kashmir is connected with the name of Syed Mohammad Iraqi, popularly known as Mir Shams-ud-din Iraqi. However, it does not mean that he was responsible for introducing this thought in Kashmir but he was responsible for giving impetus to missionary activities in this regard with zeal and fervour. According to

### Advent of Islam In Kashmir

Hassan, Syed Mir Iraqi came to Kashmir as an ambassador of the ruler Khurasan, Central Asia. This event occurred in the year 1486 A.D. when Sultan Hassan Shah ruled over Kashmir.

Mir Iraqi stayed at the court of the Sultan for 8 years and during this period, many notable persons became his followers and thus adopted the Shia. Among his followers, mention may be made of Baba Ali of Hassan Abad, who due to his piety and prayers was very famous among the devines. As he happened to be the Khalifa of Baba Ismail Kubravi, many pious and devoted Muslims joined the Shia fold. Mir Iraqi went back to his country in 1494 A.D. It is significant that before his departure to Iran, many nobles from the Chak clan had adopted Shia school of Thought in Islam.

During his stay in Iran, Mir Iraqi came under the spiritual influence of Shah Qasim Noorbuksh, descendent of Hazrat Syed Mohamad Noorbuksh, the founder of the Noorbakshiya Order. Shah Qasim Noorbaksh, had established a spiritual centre at Rai in Iran and had many disciples. His order, though professing Shia Maslak, was, basically a Sufi Order, attached more to spiritual needs. According to Shooshtari, the author of *Majalis-ul-Momineen*, Hazrat Syed Mohammad Noorbaksh was a great religious divine, holding the rank of *Faqih* or the jurist. Mir Iraqi again came to Kashmir, in 1506 A.D. not as an ambassador but as a Missionary. He was welcomed not only by his disciples, namely Baba Ali Najar but other

### Historic Kashmir

notable families. They built a magnificent Khanqah for him at Zadibal in Srinagar.

Mir Iraqi was accompanied by the Syeds, scholars and skilled craftsman. He established many *maktabs* as well as craft centers and thus paved the way for inductions of other Muslims and non-Muslims into his order, which later on assumed the shape of Shia Islam. He adopted a middle course and even accepted the guardianship of Khanqah—I—Maula. He also introduced recitation of *Aurad—I—Fatha* in the mosques of the Shia Muslims.<sup>1</sup> Due to his piety, divinity and scholarship, many leave this disciples, which included, among others, Malik Musa Raina, Kaji Chak and Gazi Chak, the Chief Minister of Sultan Mohammad Shah. Some other savients like Baba Khalil, Baba Talib and Shaikh Hassan Zadibali became supporters of the Shia Muslims. This created a very influential group in the royalty and a time came when the Chaks adopted the Shia school of Thought in Islam. Incidentally, it may be pointed out that the Chaks ruled over the Sultanate from 1554 to 1586 A.D. It was during their rule that Shia Muslims got into prominence,

After completing his missionary activities in Kashmir, Mir Iraqi proceeded to Skardu, Baltistan and Ladakh. His travels were successful and he established his Maslak in the region by conversions. It was here that his Noorbakshiya order attained prominence and major portion of the masses became his disciples. After entrusting the work of popularising Islam in the region

### Advent of Islam In Kashmir

to his ablest son Mir Danyal, he returned Back to Kashmir and stayed at Zadibal, till his martyrdom in 1526 A.D.

During this period , Kashmir was stricken by internal strife ad rivalry between the nobles and the royal progeny. Some of the Kashmiri nobles went to Lahore and approached Humayun and incited him to attack Kashmir and take it over. As he had suffered a crushing defeat at the hands of Sher Shah Suri, he had no inclination to attack Kashmir. Mirza Haider Dughlat taking advantage of the rivalry, attacked Kashmir in 1540 A.D and occupied it easily. He was an arch communalist and due to his enmity the Shia Muslims, not only looted and killed them but asked other to wipe them out of the land. In 1548 A.D. he led an armed attack on the Shia habitations, in which his soldiers were assisted by fanatics also. Zadibal in Srinagar was devastated completely, fire, loot and arson. Most of the Shia Muslims were either killed or burnt alive in houses along with their families. The Khanqah, founded by Mir Iraqi was also burnt along with his grave. He also massacred the divines of the Noorbakshiya Order as well as theologians. The graves of the Muslims were desecrated and the corpses were taken out of the earth and thrown before the dogs. He also cut the head of Mir Danial, who was his captive and thus exterminated the religious heads of the Shia Muslims. According to *Baharistan-I-Shahi*, Mirza Haider, due to his communal bent of mind, "took severest measures to wipe out the spiritual orders of

### Historic Kashmir

Noorbakshiya and Hamdania." For nearly 8 years, none could declare his affiliations to these Orders.. It was during the ministership of Malik Daulat Chak that the Hamdania Order of Sufi Islam was again revived and the rituals and ceremonies of the Hamdania and Noorbakshiya were introduced again," in the valley of Kashmir."

Mirza Haider Dughlat, like other imperialists, carried out his policy of "divide and rule" with complete success and in this task, he was assisted by the court mullas. In this way, he sowed the seeds of division among the Kashmiri Muslims, so as to render them weak and divided. Like a fiend, he would rioters and then lead them to the Shia Muslim habitations, setting fire to the houses, killing men, women and children and looting all valuables in the name of Islam. In the history of Kashmir, he surpasses Sikander the iconoclast, who forced Hindus to accept Islam at the point of sword. Not to speak about the living, this renegade would not even spare the dead, who were dug out of the graves and their skeletons thrown in urine and excrement. His thirst for vengeance surpassed all limits.

After having burnt the Khanqah at Zadibal, he ordered that the skeleton of Mir Shams Iraqi be dug out and thrown before the dogs. But the Muslim nobles of Chadoora, having received the above information earlier, removed the skeleton secretly and got it buried at Chadoora, which exists there at present in the shape of a spacious shrine. Malik Musa Raina. the Prime

### Advent of Islam In Kashmir

Minister of Sultan Fateh Shah is also buried in the shrine. For all these acts of cruelty, barbarity and destruction, Mirza Haider Dughlat earned the hatred of not only Shia Muslims but all other people, who now wanted to get rid of this fiend. Malik Eidi Raina, Hajji Banday and Nazuk Shah joined together and decided to overthrow Mirza Haider Dughlat. They incited the Kashmiris, who rebelled against the authority of the usurper. When Mirza heard about the rebellion of the Kashmiris, he arrogantly declared: "Kashmiris have no power, how dare they to rebel against me." During the period Mirza Haider had led an expedition to Poonch, the Kashmiris rebelled against his atrocities and burnt down his royal quarters at Andarkot. The Kashmiris under the leadership of Eidi Raina defeated the Mughal soldiers and hundreds of these intruders were killed. Hearing this catastrophe, Mirza Haider returned to Srinagar with his Mughal soldiers for punishing the rebels. But the Kashmiris killed his able army commanders like Qutb Ali, Mulla Baqi and Maulana Abdullah Samarqandi. He and his army was defeated and vanquished by the Kashmiris in the battle of Khampur. He scummed to an arrow of a Kashmiri soldier. Thus ended the life of Mirza Haider, who is remembered in history as a rank communalist and killer of thousands of Kashmiris, a usurper, a renegade and a destroyer of the unity and independence of the Kashmiris.

The rule of the Chaks, who reigned over Kashmir upto 1585 could not ameliorate the condition

### Historic Kashmir

of the Shia Muslims. The Mughals who succeeded in subjugating the Kashmir kingdom, further divided the Kashmiri Muslims on sectarian lines. Such arson, loot and annihilation of the Muslims continued during the rule of the Mughal emperors and long after them during the rule of the Afghans and the Sikhs. Hassan has given an account of such 10 raids on the Shia Muslims, which uprooted them completely and destroyed them economically. The last raid occurred in 1872 A.D. in which not only the Shia Muslims but also the Sunni Muslims were completely ruined. It is a lesson from the history of Kashmir that when we divided ourselves into two enemy camps, our independent existence was eliminated and we became slaves of the Mughals and the last independent Sultan of Kashmir, Yaqub Shah died in exile.

It is a historical fact that prior to the usurpation of Kashmir by Mirza Haider Dughlat, there existed no animosity between the Sunni and the Shia Muslims. In fact, the first attack or raid for the annihilation of the Shia Muslims of Kashmir was inaugurated in 1548 A.D. The second raid occurred in 1585 A.D. when Mirza Qasim Khan was deputed by Akbar, the Mughal king of India, with a huge army to invade and occupy Kashmir. It was in this attack that the Shia Muslims were either massacred or driven away towards the hills. After the conquest by the Mughals, such raids on the Shia Muslims became a part of the imperial policy. During the period of the Mughal Governor, Zaffar Khan, the third raid occurred in 1635 A.D. in which the

### Advent of Islam In Kashmir

habitations of the Shia Muslims were destroyed by fire. The fourth riot occurred in 1682 A.D. when Hassanabad, a Shia habitation was destroyed by fire and a large number of Muslims were killed. The fifth riot started in 1719 during the governorship of Mir Ahmad Khan. Mulla Abdul Nabi, who had obtained the title of Shaikh-ul-Islam from the Mughal Court at Delhi, asked the governor to impose the following penalties on the Kashmiri Pandits.<sup>1</sup>

- A) non-riding on horse in the bazars.
- B) Non-use of turban on head.
- C) Prohibition to use boots but only grass foot-wear.
- D) Prohibition to send children to schools for education.
- E) Payment of jaziya tax.

When the governor refused to impose the above penalties on the Kashmiri Pandits, the Muslims started imposing the above on the Hindus themselves. They dragged the Pandit nobles from the horses and attacked their houses. When the soldiers tried to stop them, they attacked and killed most of them. After that the Muslims, raided the houses of the Kashmiri Pandits, looted their properties and killed them. The governor issued orders for the arrest of Mulla Abdul Nabi, who had instigated these communal riots but he shut himself in the tower of Khanqah-I-Mauola. The soldiers of the governor were sandwiched in the narrow lanes of the city of Srinagar and stoned to death by the

### Historic Kashmir

masses. When Momin Khan, who became the next governor, reached Heerapur, Mulla Abdul Nabi went there to meet the new governor. But he was arrested by Syed Azhar Khan and killed. Hearing this, the Sunni Muslims took vengeance on the Shia Muslims and raided Zadibal.

Hassan Shah, the historian describes the atrocities inflicted on Muslims in the following words:

"The rioters set fire to the houses from all sides, in which both young and old, men and women, and many perished. Besides loot and arson, shameful acts and heinous crimes were committed by the rioters. At Zadibal, when women and children had taken refuge in the shrine of Mir Shamsh Iraqi, the rioters set fire to the shrine and burnt down alive, innocent ladies and children. Due to this calamity, the Muslims not only lost their properties but also their kith and kin."<sup>1</sup>

In order to punish the rioters, Saif-ul-Dawoola came from Lahore with a huge army. Mulla Sharif-uddin, the son of Mulla Abdul Nabi, along with many rioters was arrested and killed. The new governor lifted the penalties imposed on the Kashmiri Pandits and they were allowed to wear turbans and ride on horses.

The 6<sup>th</sup> riot occurred in 1745, when at the instigation of the governor, the Muslims were attacked, looted and killed in many mohallas of Srinagar. In the 7<sup>th</sup> riot, the rioters burnt down Zadibal. During the 8<sup>th</sup> riot, which occurred on the day of Ashura, the 10<sup>th</sup> of



### Advent of Islam In Kashmir

Muhhurram, 1216 A.H. corresponding to 1801 A.D. not only the homes and houses of Muslims were destroyed by fire, loot and arson but atrocities were inflicted on their women and children. The 9<sup>th</sup> riot occurred during the Sikh rule when Mahan Singh was the governor of the Valley. In 1830 A.D. the rioters invaded Zadibal and destroyed Muslims by burning their habitations and killing their families. The 10<sup>th</sup> riot occurred at the instigation of the Dogra governor, Wazir Punno. In 1872, the, raised to the ground the mosque, at Madin Sahib and also looted the houses in Zadibal area after setting fire during mid-night.

These riots which are a blot on the fair name of Islam can not be obliterated from the pages of our history but the fact remains that these riots were instigated by the imperialists like the Mughal, Sikh and Dogra rulers. During the Chak rule, the Shia Muslims had concentrated in the capital city of Srinagar. They had monopolised trade, commerce and services. Due to the continuity of riots and raids, they had to run away towards the hills for safety alongwith their families. As refugees, some perished in snow but many saved themselves by adopting the Sunni *fiqah* and rituals. The present day scattered habitations of the Shia Muslims in Chadoora, Badgham, Magham. Andarkot, Uri, Surankot and Poonch are the remains of once powerful and substantial Muslim ruling community. These raids had another effect on them and that was that henceforth they started hibernating in their homes, earning their living artisans of papier-machi, and wood

### Historic Kashmir

carving and as carpet weavers. They would not go out of their homes or out of their mohallahs. In order to create terror in the hearts of others they started the rumours that they eat and cherish human flesh. This startegum had the desired psychological effect and the Sunni, though in majority, refrained from entering the Shia habitations.

They not only took to fine arts, but also became highly proficient in medicine, literature and education. It was after 1931 that they came out of their self imposed hibernatory attitude and joined hands with their Muslim brothers in the struggle for freedom. The wounds of hatred among both the Schools of Thought, inflicted by their enemies that united they win but divided they fall. to remind them that united they win but divided they fall.

The Holy Quran, clearly ordains there can not be any sects in the Religion of Allah and it for this reason that there are no sects in Islam but certain Schools of Thought and the Shia is one such School. While this School of Thought suffered untold miseries, devastations and atrocities in the Valley, it flourished beyond the mountains in Kargil, Skardu, Gilgit and other area of Baltistan. In the region, the credit of accepting Islam goes to the son of Goori Thum, the ruler of Shigar. Later know as Ghazi Thum, he accepted Islam at the hands of Hazrat Syed Mohmad Noorbuksh, the representative of Hazrat Amir-I-Kabir, Syed Ali Hamdani. When Hazrat Mir Shamsh-ud-din Iraqi

### Advent of Islam In Kashmir

arrived in Shigar from Kashmir, the Shia School of Thought became popular in the region.

Subsequently, the ruler of Shigar also accepted Islam at the hands of Hazrat Syed Mohammad Noorbuksh . A big mosque was built at Chigchin for the masses who, following the example of their ruler, became followers of the Noorbakshiya Order. The people of Baltistan would prefer to call themselves Noorbakshiyas up till recent times but now they prefer to call themselves belonging to the Shia School. According to a popular tradition, Islam was introduced in Skardu by Hazrat Syed Mir Ali Hamdani, during his second visit to the region from Kashmir. He also built the first Jamia mosque Hamdani, during his second visit to the region from Kashmir. He also built the first Jamia mosque at Kharidoong and Amboorak, where his staff is preserved upto this time. His compilations , namely *Zakhir-tul-Malook* and *Kitab-bul—Maudat*, were written by him in the Che-broonji Mosque of Shigar. His another work, *Adab-I-Zikr* was also compiled during his 5 years, stay in the region . Hazrat Syed Mohammad Noorbaksh, who was the nephew of Hazrat Mir Syed Ali Hamdani and introduced Islam in the whole region on behalf of Hazrat Amir—I—Kabir. After his arrival in the region in 1435 A.D. Islam of the Noorbakshiya order became very popular in Skardu, Shigar and Khaploo. When he left for Yaqand in 1445 A.D. he had converted the whole region to Islam. Purig now known as Kargil also followed suit and the people became Muslims at his hands

### Historic Kashmir

Syed Mir Shamsh-ud-din Iraqi continued the work of proselytizing the masses as representative of Hazrat Syed Noorbaksh converts. Further work was continued by two missionaries, namely Syed Ali and Syed Nasir, who arrived in the region from Toos after Mir Shamash Iraqi. He was followed by Syed Mir Hasham from Kashmir, who continued the work left by Mir Iraq

Gilgit accepted Islam at the hands of various Syeds who arrived from Central Asia during the 13<sup>th</sup> century. In 1290, a Muslim missionary, Taj Mughal by name, reached Gilgit and introduced his order in the region, which later came to be known as Maulai. This School became popular in Puniyal , Yasin, Chitral and Hunza due to the efforts of Taj Mughal. In Chitral and Gilgit, many Muslims follows the Maulai order, which is also know as Ismailia School, which is distinct from the Shia School of Thought , which is properly known as Asna-Ashriya or the believers of the 12 Imams. These people are infact a sub-section of the Shia Muslims now known as Ismailia and nicknamed as Agha—Khanis or belonging to the order of Agha Khan Taj Mughal, who had come from Badakshan introduced the Ismailia School in Hunza also Sardar Shah introduced this School in Chitral also and succeeded in converting many to the Ismailia School of Thought . Taj Mughal Left for Kashgar in about 1390 A.D. Mirza Haider Khan, who became the ruler of Gilgit in 1565 A.D discarded the Ismailia School and adopted the Shia

### Advent of Islam In Kashmir

School of Thought . Taking his example , many among the masses became Shia Muslims.

There is scarcity of material available about the Shia Muslims due to the reason that during riots and raids, heir books were destroyed by fire. Although the Chaks ruled over the valley for many decades, there is not single person having Chak caste surname existing at present . This shows that they lived in obscurity for hundreds of years hiding their identities, for fear of persecutions. Among the historical works , only Tuhfat-ul-Ahbab, Baharistan-I-Shahi and Tarikh-I-Kashmir are available, which provide authentic information about them. Strange enough , the authors of the first two works have died incognito, while the third work is the compilation of Malik Haider of Chadoora. Absence of contemporary source material on the, has made our task difficult. However, we have tried to represent the available facts of history in a straight – forward manner.

The Shia Muslims of the State of Jammu and Kashmir are an important section of our people. They have monopoly over the traditional arts and crafts of the valley such as papier-machi, wood—carving, shawl and carpet weaving. They also excelled in Tib or the traditional system of medicine. Their contribution to the Kashmir language, in the form *Marsiya* is note worthy . Now the other Muslims have also extenda arms of friendship and brother hood to them and the days are not far—off when all Muslims, despite their adhearance to many Schools of Thought would join hands to built their destiny as followers of Islam

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## CHAPTER 26

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**PARIHASAPURA \*-CAPITAL OF THE 8<sup>th</sup>  
CENTURY INDIA**

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The Nilamata- a 6<sup>th</sup> century work in Sanskrit- provides us with information about the emergence of the valley of Kashmir out of a vast lake, known as *Satisara*. It was drained off through an outlet made by Ananta in the mountains surrounding the valley. The land which became available was inhabited by 14 tribes, the Nagas being foremost among them. Later came the Pishachas, the Khashas, the Shakas and others who were settled by Kashyapa to live with the original inhabitants.

It is interesting to note that this legend has been corroborated by latest geological investigations.

The earliest references to Kashmir are contained in the Greek classics of Ptolemy, Dionysios, Hekataios, and Herodotos. Next come the Chinese who have provided information about its history and culture. Among the Arab scholars who have referred to the valley, Al-Masudi, Al-Qizwini, Al-Idrisi and Al-Beruni are significant. Among our own works, Panini and Patanjali have designated the inhabitants of the valley as *Kashmira*. The Mahabharata also refers to several *Kashmiras*. But we have abundant data and information available about Kashmir, in our old Sanskrit works.

Excavations conducted at Burzahom *karewa* which is about 5 k.m. from Shalimar Garden in Srinagar, have revealed that the earliest settlers of the

valley were cave or pit dwellers. It was in about 3300 B.C. that these people selected various plateaus and uplands for their habitations. This prehistoric site has yielded bone and stone implements of significant anthropological interest. Of unusual interest are the burials of human beings together with domesticated animals. Between 6<sup>th</sup> and 4<sup>th</sup> century B.C. the valley which formed a part of Gandhara, came under the influence of the Bactrians, Scythians and Parthians. After Alexander the Great, some Greek states emerged in the north-west of India and Demetrius ruled over a big kingdom which included Kashmir also. The Greeks influenced our architecture and we find it in the realms at Martanda, Harwan, Ushkar and Akhnoo.

It was in the first century A.D. that the Kushans became overlords of Kashmir and it was Kanishka who convened the 4<sup>th</sup> Buddhist Council in the valley. The proceedings of the Council were engraved on copper plates and deposited in stone boxes in a stupa. Finding of these copper plates would be an important discovery in the modern world. Henceforth Kashmir became the fountain-head of the progressive form of Buddhism (*Mahayana*) and its monks popularised it in Central Asia, China, Mongolia and Java.

During the period of the Karkotas, which started in the 7<sup>th</sup> century, Kashmir developed a humanistic philosophy of its own which is known as *Kashmir Shaivism*. During this period, the Kashmiris excelled in literature, poetics and architecture and the

### Parihasapura capital of the 8<sup>th</sup> Century India

archaeological remains at Martand, Ushkar, Taper and Parihasapura are considered most remarkable. Lalitaditya Muktapida (724-761) who started as a ruler of the Kashmir valley, extended his kingdom by conquests and treaties right from Kanauj to Kabul. He entered into an alliance with the Chinese for an attack on Tibet. He even defeated Junaid in Sind and thus halted the Arab projects in India. It was he who built his new capital on the plateaus of Parihasapura in Kashmir.

According to an eminent archaeologist, Percy Brown, this king of Kashmir was a "superman in the history of the country", and his grandeur and greatness was manifested in his phenomenally large constructions at Parihasapura and Martand.

### LALITADITYA MUKTAPIDA:

Kalhana has provided a detailed account of the life and works of Lalitaditya Muktapida in his *Rajatarangini*, which is the oldest historical work of its kind in India. This account is of considerable historical interest because we get it confirmed in the records and Annals of the Chinese and the Arabs. Lalitaditya Muktapida is mentioned as MU-TO-PI, the King of Kashmir in the Chinese Annals of the Tang dynasty. He is mentioned to have requested for the despatch of a Chinese auxiliary force against the Tibetans. The year of the Kashmir embassy is not mentioned but it happened during the reign of Hsien-Tsang (713-755 A.D.), when Lalitaditya Muktapida offered to make arrangements for the stay of 200,000 soldiers on the

shores of the Vular lake in Kashmir. At that time, the King had entered into an alliance with the King of Kanauj. This fact informs us about the extent of influence which Lalitaditya exercised in the adjoining countries.

Al-Beruni, the celebrated Arab author of *Al-Hind*, gives him the name of MU-TTAI, and says that the Kashmiris celebrate their victory against Turkistan by a festival on the 2<sup>nd</sup> day of Chait every year. Muktapida is mentioned as MU-TTAI and the king of the Turks, who had extended their sway bright upto the upper regions of Indus is spoken as Mummuni, which may mean the title of *Amir-ul-Momineen*, ascribed by the Muslims to their kings. hong'Kong, has also hinted and given clear indications about the political relations of contemporary Kashmir with Tuhkharas or the Turks of Badakshan and Kabul. He even mentions the stupas constructed by the Turkish royal families in Kashmir. This shows the extent of Lalitaditya Muktapida's power not only in India but in Tibet and Turkistan. As time passes on and more and more researches are made, new facts come to light about Lalitaditya Muktapida the Great. A monograph by the Archaeological Survey of India published in 1977, speaks of the King as under:

"Lalitaditya Muktapida, the most powerful and renowned ruler of this dynasty, made, by his frequent and extensive campaigns, the imperial power of Kashmir felt not only in a large part of India itself but beyond its northern, north-western and eastern frontiers."

Unfortunately, Lalitaditya has been projected as a ruler of Kashmir uptill now and not as a great King of India, who held his sway not only upto the borders of the Central India but in Tibet, Badakshan, Afghanistan and Sind also. As such he can rightly be termed correctly as among the great rulers of India. His reign extended from 724 to 761 A.D., during which period, he hardly got time to relax, for he was always on the move. Mujumdar in his *Classical Age*, gives the credit of checkmating further westward advance of the Arabs towards India to Lalitaditya Muktapida, who repulsed an Arab attack on Sind under Junaid. Even this one fact, would place him among the greatest kings of India.

#### SUBJECTION OF KANAUI:

Kalhana represents Lalitaditya as a great monarch and a conqueror. After having subjugated the Punjab, the King marched against Yasovarman, the King of Kanyakubja or Kanauj. The reasons for this attack are not far to be sought because, Lalitaditya Muktapida mentions Yasovarman as his ally against the tibetans. Later the King of Kanauj tries to establish direct contacts with the Chinese, over and above the head of Lalitaditya, by sending his embassy to that country. Having been enrgaed Lalitaditya Muktapida marched his forces into the region between the Ganga and the Yamna rivers mentioned as *Antarved* by Kalhana. It has been now found from the Chinese sources that Yasovarman is named as CHA-FUN-MO by the Chinese and the war and his subsequent dethronement might have happened in 736 A.D. By his

annexation of the Kingdom of Kanauj, Lalitaditya Muktapida extended his Kingdom right upto the limits of Central India. This conquest further brought him into collision with the rulers of Kalinga in Orissa and Gauda in Bengal. These campaign added "numberless elephants" to his army.

### ***MARCH TOWARDS THE NORTH:***

Lalitaditya Muktapida now advanced towards the North and he took the central route. His forces traversed the centre of India and he reached Dvaraka, which is located in the North-western extremity of the Gujrat peninsula. After reinforcing his armies, the King marched into the country of Khambojas which has been now identified as the eastern part of Afghanistan. Kalhana depicts his north bound march as under:

"Then when he saw on all sides most of the kings defeated, he entered by pathless tracks the far-spreading northern region. There he had, step by step, fights with mighty kings, just as Indra with the chief mountains when bent on the task of cutting their wings."

### ***EXTENT OF POLITICAL POWER:***

The political conditions prevailing in India during the 8<sup>th</sup> century are too obscure but the researches made by Aurel Stein have convinced him to record that Lalitaditya's attack on the distant territory of Kanauj presupposes his having territories outside Kashmir. At the time of this attack, he held some parts of the Punjab

### ***Parihasapura capital of the 8<sup>th</sup> Century India***

as well as Kangra as well as Kangra as his feudatories. It is also not improbable that many hilly chiefs should have acknowledged his suzerainty. While the Shahi rule in Kabul was exposed to the attacks from the Turks, Lalitaditya might have extended his authority in the direction of the Indus. Kalhana's description though brief, is yet historically significant and we are justified to assume that Lalitaditya Muktapida asserted his authority, in one way or the other in far flung regions of Afghanistan, Central Asia, Tibet, Central India, Orissa and Bengal. His ambassador to the Chinese court, U-LI-TO by name, claimed that his master, Lalitaditya had repeatedly defeated the Tibetans by closing the five routes leading to Tibet with his own resources including the assistance which he obtained from the King of Kanauj in Central India.

It is historical fact that Lalitaditya Muktapida subjugated the Dard tribes of Gilgit and adjoining territories during his marches to the north and the north-west. Local historians have designated him as Lalitaditya the Great, who built the most powerful empire in India since the days of the Guptas. Not only he stopped but made the Arabs to abandon their further invasion in India. His victory over Junaid in Sind makes him national hero in the present terminology.

### ***PARIHASAPURA, THE CAPITAL OF 8<sup>th</sup> CENTURY INDIA:***

The karewas of Paraspur, Gurdan and Divar are situated at a distance of about 14 miles from Srinagar on the road to Patan. These plateaus

were chosen by Lalitaditya the Great to build his city of Indra. The *Rajatarangini* of Kalhana has given vivid description of this capital city and narrates:

"Indra of earth, when given to merry jesting (*parihasa*) built the town of Parihasapura which mocked the residence of Indra."

Among the Vedic deities, Indra occupies an important position, together with Agni and Surya. He is the king of the gods and lives in Meru. The *Mahabharata* translated by Ward describes Meru as a distinguished capital, with gardens full of flowers and fruits, with beautiful houses for happy inhabitants, with palaces, thrones, pillars and furniture made of pure gold and diamonds, and *apsaras*, singers, musicians and dancers to charm the inhabitants.

Lalitaditya Muktapida is designated by Kalhana as Indra of earth, who chose the plateaus of Paraspur, Gurdan and Diver for the site of his residence. This city, after completion, in the words of Kalhana, even "mocked the residence of Indra". This explains the splendour of the capital city built by the King.

#### IDENTIFICATION OF THE CAPITAL:

Kalhana describes at length the great buildings, viharas, temples and shrines which Lalitaditya Muktapida built at Parihasapura, which he selected for his residence. Kak in his *Ancient Monuments of Kashmir*, says that given a sufficient water, the high plateaus of the low, swampy Srinagar. Aurel Stein who discovered the Parihasapura ruins in 1892 identified the

#### Parihasapura capital of the 8<sup>th</sup> Century India

site as the capital of King Lalitaditya. In his *Memoir* on the Ancient Geography of Kashmir, he says that the site is of great historical interest because it was here on this plateau that Lalitaditya had built his capital. The Reports of the Archaeological Survey of India also has given credit to "the mighty emperor Lalitaditya Muktapida for the construction not only of new towns and his capital at Parihasapura but of a large number of temples all over the valley, in order to ensure his everlasting glory."

#### FIVE GREAT BUILDINGS:

Kalhana mentions the five great buildings, which Lalitaditya erected in his capital as:

1. Parihasakeshava.
2. Muktakeshava.
3. Mahavaraha.
4. Govardhanadhara.
5. Rajavihara.

It is very interesting to note that uptill October, 1986, the archaeologists did make mention of only 3 structures, I.e, a stupa, a monastery and a chaitya, at the site. Kak in his *Ancient Monuments of Kashmir*, did mention 3 structures and the same information has been repeated in many archaeological reports, upto the time the Public Health Engineering Department of the state joined hands with the Geology and Mining Department for drilling of water pumps on another end of the karewa. On laying the foundation stone for a water reservoir at the site, His Excellency the Governor, saw



a nearby mound with a heap of stones and wished to know about these ruins. Preliminary report prepared on the subject shows that now we have located the sites of the remaining 2 structures of Lalitaditya Muktapida which had remained un-identified uptill now.

### IMAGES, STATUES AND LINGAMS:

Kalhana has given a detailed description of images, statutes and lingams, which were installed in various structures. The list is summarised as under:

1. The glorious silver *Parihasakeshva* image of Vishnu.
2. The famous *Vishnu Muktaeshvara* made of gold.
3. The golden *Mahavaraha*.
4. The *Govardhanadhara* made of silver.
5. 54 hands high stone pillar with a *Garuda* on the top.
6. The *Rajavihara* with a quadrangle, a large *Chaitya* and the image of *Jina* (Buddha)
7. The image of *Muktakeshvara* made from 84,000 tolas of gold.
8. The statue of *Parihasakesha*, made from many thousand *palas* (3/4ser) of silver.
9. The glorious statue of *Braha-Buddha*, made from many thousand *prasthas* of copper, which reached up to the sky.

### *Parihasapura* capital of the 8<sup>th</sup> Century India

10. The *chaitya* with a quadrangle.
11. Images of gods made from silver and gold.

Kalhana then speaks about the structures and shrines erected by ministers and queens of Lalitaditya.

### OTHER STRUCTURES AT *PARIHASAPURA*:

Kalhana has mentioned that Kamlavati, the queen of Lalitaditya founded the market place known as "the Market of Kamla". His minister Mitrasharman put up the *Shiva Linga*.

The King of Lata (Gujrat) who was at the Kashmir court, erected the famous, shrine of Kayya-Savamin, after his name, Kayya. He also built the Kayya-Vihara for the Buddhists. This vihara became the residence of the Bikshu Swajnamitra.

His another famous minister, the Tuhkhara Chankuna, made a very huge vihara. Aurel Stien is of opinion that Chankuna has been mentioned by O'Kong as a Chinese equilent for Tsiang-Kiun, and this minister a Turk from Badakshan. It appears that Chankuna was a native of Chinese Turkistan, who served Lalitaditya in many campaigns.

Kalhana has ascribed the construction a well to Isanadevi, the wife of Chankuna. The water of this well was pure as nectar and gave health to the ailing."

**THE FESTIVAL OF PARIHASAPURA:**

Lalitaditya Muktapida was a patron of men of letters. According to Kalhana, the King collected from different countries various wise men, "as the wind collects masses of full-blown flowers". His court included military generals, poets, administrators, alchemists, magicians, doctors, singers and dancers. Kalhana says that "the lord of the earth, who thus made the earth golden, surpassed Indra by his generosity, valour and other great qualities". After obtaining tidings of fortune, Lalitaditya, ordered establishment of a permanent festival at Parihasapura. At this great festival, a lakh and one dishes of food are given away besides other gifts.

**THE THREE BUDDHIST STRUCTURES:**

The 3 Buddhist structures, at Parihasapura were excavated during the rule of the Mharajas but nothing was done to unearth the remaining 2 structures, out of the total 5 buildings mentioned by Kalhana. According to Kak, the common features of these structures is the enormous size limestone blocks used in their construction. The Rajavihara at Parihasapura is a cellular quadrangle facing a rectangular courtyard. The cellas are preceded by an open verandah. There are more spacious rooms on the opposite side. It appears that the walls were plain from inside and outside. A flight of steps in the east gives access to one of its cells which served as a verandah. The monastery is a quadrangle of 26 cells enclosing a square courtyard,

**Parihasapura capital of the 8<sup>th</sup> Century India**

originally paved with stone slabs. In front of the cells is a broad varandah supported by columns resting on the edge of the plinth, Near the corner of the courtyard there is a stone tub for holding water.

The superstructure of the Stupa has entirely disappeared except a large mass of boulders. There is a very large block of stone in the middle with a hole about 5 feet deep. It is probable that on this stone block rested the stone pillar, which is mentioned by Kalhana to be 54 hands high. The base of this stupa structure is 128 feet square in plane, with a flight of steps on each side. It appears that the side walls of this been transported to the S.P.S. Museum, Srinagar. Among the scattered stones in the compound are curious blocks of round torus stones with four slanting bands around each of them.

There are many other stone fragments, stone arches, stone rails and stone arches scattered here and there.

The other structure, commonly designated as a Buddhist temple or a chaitya has been constructed with massive blocks of sandstone. It can be compared with the stone structures of the Mayas and the Egyptians. This edifice stands on a double base with a flight of steps on the east side. The floor of the *sacro sanctum* consists of a single block of a stone, 14 feet by 12 feet 6 inches by 5 feet 2 inches. This *sacro sanctum* is about 27 feet square surrounded by a passage. According to

Kak, the ceiling might have been supported by 4 stone columns. Its courtyard is enclosed by a rubble stone wall, may be of latter period. The stairs lead to the portico which gives admission to the *sacro sanctum*. Among the scattered stones, mention may be made of stone arches *Yaksha* figures, and the *dragon*. This is a clear testimony of the fact that Lalitaditya did obtain master craftsmen from other lands including China. Kalhana speaks of the King's collection of wise men, engineers, artists and magicians from other lands.

#### **THE NEWLY DISCOVERED STRUCTURE:**

The newly discovered structure near the proposed water reservoir, is probably among the remaining 2 structures mentioned by Kalhana in his *Rajatarangini*. It is spread over 45 *kanals* of land with a huge mound of stone boulders in the middle. The external wall is visible at some places. There are large number of stone blocks scattered in the area. The building of L shaped and at one place in the corner, we have located a huge Lingam. May be that Lalitaditya established this structure for the Vishnavas. May be that this site is the same as has been mentioned by Kalhana as *Parihasakeshava*. If it is so then we may have found the real Parihasapura.

#### **NEED FOR REVIVAL OF COMMON HERITAGE:**

We have begun to search and discover our common heritage. Our art and culture is a composite one and has come in to being due to the efforts of various tribes, races and people. Ours is an oldest

country in the world and ours is an ancient civilization. Like other parts of the country, Kashmir has also added to the glorious heritage of India. It was Lalitaditya who brought not only Kashmir but India into a position of pre-eminence by defeating the Arabs in Sind and by extending his sway over Tibet, Chinese held Turkistan and eastern Afghanistan. By expensive territorial achievements, by amassing resources in the form of wealth and by collecting artists from China, Central Asia, Rome and Deccan, Lalitaditya the Great created an environment for the glorious age of Kashmiri art and architecture. In the course of time, Kashmir became a renowned centre of art, culture and learning. Soon the artists from various lands joined hands to create marvellous monuments at Parihasapura, Martand, Buniyar, Narastan, Wangath and Takht-I-Sulaiman in Kashmir, Malot and Amb in Punjab, Masrur in Kangra and in other parts of the Himalayas. As the nation moves on towards progress, it is necessary to maintain our links with our glorious past with a sense of pride. Hence the project for the revival of Parihasapura.

#### **PROJECT FOR REVIVAL AND BEAUTIFICATION:**

Project for revival and beautification of Parihasapura would involve joint efforts of various Departments such as Tourism, Roads and Building, Irrigation and Public Health Engineering, Garden and Parks, Archaeology, Academy of Art, Culture and Languages, Electric Department and other Departments. For this a Task Force, consisting of officers from all the above

Departments alongwith advisors and consultants would be constituted

The Task Force would meet occasionally and formulate projects for revival and beautification of other archaeological monuments & sites also, in addition to the aforesaid project.

### **B) ROADS:**

The importance of roads connecting Parihasapura with the Srinagar-Baramulla road and Srinagar-Shadipur road cannot be minimised. As such, the State Roads and Buildings Department would undertake the following works immediately:

- a) Improvement and repairs to the existing 3 KM. Road from Parihasapura karewa to Srinagar-Baramulla highway.
- b) Improvement to Divar-Ekmanpura road.
  - a) Stone metalling of existing *kachha* road on the 2 krewas.

### **C) CLEARING OF DEBRIS:**

- a) The Archaeological Survey of India will be asked to clear heaps of debris and structural stones around the three Buddhist structures, under their charge.
- b) The State PWD will be asked to clear the debris surrounding the new site adjacent to the proposed water reservoir.

### **D) LAYING OF GARDENS:**

- a) The Gardens & Parks Department will be asked to lay-out gardens at the site under the charge of Central Archaeology.
- b) The Director, Gardens and Parks will lay-out a garden at the newly discovered site adjacent to the proposed water reservoir.
- c) Necessary staff, such as gardeners and *malis* will be appointed by the concerned Departments.

### **E) ELECTRIFICATION:**

- a) The Electric Department will install electric poles on both the sites and provide electric power to the structures and buildings proposed to be constructed at Parihasapura.

### **F) TOURIST FACILITIES:**

The revival and beautification of Parihasapura envisages provision of tourist facilities, such, cafeteria, toilets, bus stand, shopping centre, library and museum. The following measures would be taken to provide these facilities:

- a) The Tourism Department would be asked to provide:
  1. Cafeteria.
  2. Ladies & Gent's Toilets.

- c) The Libraries Department would be asked to provide a library.
- d) The State Museums Department would be asked to provide a site Museum.
- e) The Transport Undertaking would be asked to:

- 1. Start bus service between Parihasapura and Srinagar.

- 2. Provide a bus stand at Parihasapura.

- f) The State Emporium will be asked to open a craft centre at Parihasapura together with sale depot of handicrafts.

#### G) **LALITADITYA CULTURAL COMPLEX:**

Herman Goetz has rightly observed that the glorious age of Kashmiri architecture and sculpture reached its zenith during the rule of Lalitaditya. Kalhana speaks of him as having collected wise men from various countries. He had at his disposal artists, architects and craftsmen from China, Rome and the Deccan. His patronage of art and culture created an environment, which manifested in his establishment of a *permanent festival* at Parihasapura. The name *parihasa* signifies festivities and as such, the project of revival of Parihasapura would necessitate the following measures:

- a) A palace of culture designated as *Lalitaditya palace of culture* be established at Parihasapura.

This building will have a stage for performing dramas, a gallery for exhibition of paintings, a museum of art, sculpture, and artifacts found at the site, a library cum reading-room.

- b) *Lalitaditya Festival* be observed every year on 27<sup>th</sup> October by singing and dancing shows.
- c) An *Artists camp* be held at Parihasapura for a week every year.
- d) *Lalitaditya Chair* be established in the Centre of Central Asian Studies Centre, Kashmir University for research on the life and achievements of Lalitaditya the Great.

## Chapter 27

### THE SACRED GRAVE OF ABHINAVA GUPTA

Bhaalie Bhairava—rupa gramasthe,  
Guhvayam Satish-I-shyair yuth:  
Acharyao Abinavao—guptaha,  
Nervamm Paramm Yayou.

*Sukha---naga Mahatmiya..*

The Sukha—naga Mahatmiya informs us that Bhairavajati Abhinava—gupta the great Kashmirian philosopher of the eleventh century, left for the pilgrimage of the temple of Bhairava—rupa . After being exalted, he entreated the cave along with his disciples. He never returned ; became one with shiva, and attained Parm, Shiva—Pada. This event occurred in the first half of the eleventh century but it does not mean that the temple or the cave did not exist earlier., the Nilamata mentions the tirtha of Bhairava—rups, dedicated to the goddess Bhadra—Kali. This reference may belong to the 6<sup>th</sup> century . but if we go back in the antiquity, we have no option but to accept that during the period, prior to the 6<sup>th</sup> century, the temple as well as the cave would have been sacred to the Buddhists.

Both the temple and the cave are situated in the town now known as Biru or Biruwa, Barmulla District, Kashmir. Stien in his translation of Kalhana's Rajatarangini, states that the present name of the village is derived from the name of the spring, which exists there. According to him the name of the sacred spring was Bahurupa, which later came to be known as Biru.

### The Sacred Grave Of Abhinava Gupta

According to Abhinava—gupta, the cycle of births and deaths, is a mode of action of the supreme God. In him there is no plurality of essence, for he is the essence of all agents of awareness and the identity of all things in the universe

It would be clear from the above that Abhinave—gupta gave to the world the non—dualistic philosophy of the Bhairava—tantras. Traditions adore Bhairava in the embrace of his consort in various forms (Bhairavi, Chanda, Aghoresi, Kubjika, Tripura Sundari etc). According to Abhinava—gupta the initiators to this tradition can obtain the particular obtained through Tantric rituals, meditation and occult practices. The seeker has to lead different period of life in rigorous practices like fasting worshipping the Bhairava and energy, both male and female aspirants join together to perform the Tantric rites.

It is also possible that female divinities from the heaven surrounded the aspirant and unite with him sexually to transmit to him their occult powers. Such rites identify the bliss of God and Goodess, united together in eternal embrace.

When the aspirant completes the rituals, Bhairava. Himself appears before him appears before him, and grants a boon to him. Bhairava enters his heart, and the other female powers enter his limbs. In this manner he becomes one with Bhairava, both in the his transcendental and immanent forms.

### Historic Kashmir

The Abhinava—gupta cave and the temple of Baharupa on the top of the hillock, engulfing the above mentioned cave, are cherished remnants of our culture. As such, every effort should be done to preserve, repair and beautify the site.

Abhinava-gupta is said to have left this world on the 8<sup>th</sup> day of Poh in the 68 Saka year, which corresponds to the year 1046 A.D. As he was born in 970 A.D. it comes that he passed away at the age of 76 years.

Abhinava—gupta is said to have left this world on the 8<sup>th</sup> day of poh in the 68 Saka year, which corresponds to the year 1046 . A.D As he was born in 970 A.D. it comes that he passed away at the age of 76 years. Abhinave—gupta lived during the reign of the Kema—gupta and Didda Rani. During this very period Al-Biruni composed some Sanskrit treatises for intellectual domination of the Kashmiri scholars. He also obtained various manuscripts from Kashmir and studied them at Sharda, which is situated on the borders of the valley. It is also claimed that during his manifold studies, Abhinava—gupta came across with the Islamic thought contained in the Sanskrit works of Al-Biruni. That is the reason that he is non—daulis t in his coception of god and speaks of one supreme God.

His form unceasing radiance, the Supreme God is one in all light and all darkness, and they are in him alone. He alone is the identity of all beings, for the totality of entities, is his energy, and his unconditioned power.

### The Sacred Grave Of Abhinava Gupta

Out of his 42 works, found so far, 37 are on philosophy. His *Tantraloka* can be termed as the most important and famous among his works, which have given him an important place in the history of human thought. He is foremost among the great Kashmiris who have attained world recognition for their intellectual achievements.

Abhinava—gupta was internally a Kaula, externally a Shaiva, and in his worldly activities, a Vedanta. But he created his own doctrine, known as the Trika, Which received its most elaborate exposition in his *Tantraloka*. It was due to his superior intellect that he defeated the great Shaiva—Siddhanta from the South of India, namely the famous Shankaracharya.

Who is this great Abhinov, highly spoken off by the author of the *Sukh—naga—Mahatmiya*? It appears that this is not his real name, because Abhinov means the inventor of new ideas. Does any body know his real name? The answer being in the negative, we will call him by this very appellation, rather Abhinova—gupta. According to some scholars, Abhinova—gupta traces his descent from the famous scholars, Abhinova—gupta, who was invited to his court by Lalita—ditya, from Antravedia. If the above statement is correct then Attri—gupta may have come in the beginning of the 8<sup>th</sup> century. Secondly, there seems some controversy about the exact location of the town of Antravedi. It is stated by some scholars that the designation of Antravedi stands for the region and not for the town and such

### Historic Kashmir

region exists between the Ganges and the Jumna, far away from Kashmir. According to some scholars, this famous scholar, bore the name of Arti—gupta, and he hailed from Koanikubja or modern Kanauj. According to the other scholars, he was brought to Kashmir Lalita—ditya, when he defeated Yasho—varma, the king of Kanaunj, in 736 A.D Lalita—ditya, not only constructed a regal abode for Arti—gupta, on the bank of the Jehlum, in the north of Srinagar, But also patronised him.

Some scholars are of opinion that Attri—gupta settled in the valley of Kashmir, during the reign of Pushkara, in the early years of the 10<sup>th</sup> century. Consideration of the above narrative, brings out many contradictions about the famous scholar, who is named as Arti—gupta by some and Attri—gupta by others. There is also a controversy about the period of this scholar; namely; the 8<sup>th</sup> century or the 10<sup>th</sup> century. Then there is a controversy about the king, who invited him to Kashmir. The next difficulty arises from the fact that the genealogical table from Arti—gupta to Abhinava—gupta is not available. As such, we can leave the issue relating to the coming of the famous scholar from Central India to the future scholars. Coming to the genealogical table of Abhinova—gupta, we find it as under: Abhinava—gupta was fortunate in having the guidance of many great scholars. His first teacher was his father, who taught him the principles of *Shaiva Shasana*. He studied *Tantra* from Vama-natha, Vedanta from Bhuuta-raj, Karma-Shastra from



### The Sacred Grave Of Abhinava Gupta

Lakshmana-gupta, Dramatics from Bhatta-Tota, and Indian Poetics from Bhatta-Induraja. Abhinava-gupta carried on in greater detail the work of Soma-nanda, the founder of Pratyabhijñā philosophy of the Trika. Abhinava-gupta's quest for knowledge took him to Jalandhara, where he learnt Tantra from the world famous Buddhist luminary, Shambhu-natha. It can be stated without any contradiction that Abhinava-gupta was the great savant, who had attained full knowledge of the Vedic, the Buddhist, the Jaina and the Vaishnava philosophies. Madhuraja in his work, the *Gurunatha-Paramarsha*, has described Abhinava-gupta vividly as under:

In the garden of grapes, there is a raised platform, the floor whereof is made of white marble, surrounded by flower beds and lawns. On this raised platform is the canopy, beautifully decorated with rows of precious pearls. The platform is glittering with lamps and incense and Abhinava-gupta is a meditating pose. The whole atmosphere is perfumed with the smell of sandal. Sweet and melodious music is continuing. The famous disciple Khemaraja and others are sitting before him with reverence and recording whatever is uttered by him.

On both side of the Savant, there are two fairy-like maidens.

One lady holds, the wine pot in one had and the lotus in the other. The other lady holds the betel box in the one hand and promagenarate in the other hand.

### Historic Kashmir

Abhinava-gupta being drunk, his eyes are red due to intoxication. His forehead carries the mark of ecence, and his ears are decorated with precious stones. He has a long beard but his necklace was above it. His complexion is fair, but his neck look s blue due to the paint of a herb. He wore a white silken garment.

#### NOTES:

In the preparation of this paper, several works were consulted and help was rendered by many a scholars. This is to acknowledge with gratitude the help of:

1. Prof. G.J.S. Sanderson, Sanskrit Department, University of Oxford.
  2. Prof.T.N. Ganjoo, Sanskrit Department, University of Kashmir.
  3. Pandit D.N. Shastri, Research & Publication Department.
  4. Pandit Jia Lal Koul Jalai, Karan Nagar, Srinagar.
  5. Mr. Andreas Faber Kaiser, Barcelona, Spain.
- During preparation of this paper. The following works were consulted:

1. Nilamata-Purana. Trans. Ghai.
2. Raja-tarangini of Kalhana. Trans. Stein.
3. Sukh-naga Mahatmiya. Quote. Ganjoo.
4. Mukumal Tarikh-I-Kashmir. Munshi Mohamad Din Fauq. (Urdu)
5. Tantra-loka: Abhinava-gupta.
6. Bodha-panca-dasika. Trans. Sanderson.

### The Sacred Grave Of Abhinava Gupta

7. Hamara-Arab. 1976-77 (Urdu)
8. Abhinava-gupta Jayantie. Shri Ram Shaiva Ashram.

When the time had come for him to become one with Shiva, he alongwith his 12 disciples went into the cave of Bahurupa and disapeared. At that time, he was reciting psalms in praise of the Lord.

O Lord,  
 If the blue ocean be the ink,  
 The mountains the ink-pot,  
 The heavenly trees the pen,  
 The earth the writing-pad,  
 If the goddess of learning writes  
 For eternity, Even then the limits of  
 They virtues will not be reached.

## Chapter 28

### LEAP FORWARD POLICY OF RANBIR SINGH.

The British Government in India created the buffer state of Jammu and Kashmir, between India and Russia in 1848 by selling Kashmir to Mahraja Gulab Singh. He was a shrewd diplomat who surpassed the British in many ways. He had even tried to expand his power to after the conquest of Ladakh, he had tried to expand his dominion right upto Lahasa. For this purpose, he did his Dogra soldiers did attack Tibet under General Zorawar Singh but failed.

Mahraja Ranbir Singh, who succeeded him in 1857 persued the same policy of expansion into Baltistan and Gilgit. After consolidating his power in Jammu, Kashmir, Baltistan and Ladakh , the Mahraja thought of penetrating into Central Asia. His modes operandia was a same as was practised by the British Ease India Company.

By 1870, Russia had nearly subjugated the whole of Central Asia. The Khantate of Bokhara had been brought under the Russian sphere of influence. As such , the British developed and active interest in the affairs of Central Asia, but they did not consider it advisable and politic to do away with the Maharaja of Kashmir at the critical juncture. It was during this period that Ataleeq Ghazi had established his short lived Kingdom of Kashgar and Yarkand and the Maharaja of Kashmir had developed very good political relations with him. Both of them had even exchanged

### **Leap Forward Policy Of Ranbir Singh.**

ambassadors. Ashor Mir served as the Kashmiri "Safeer" at Kashgar. Accordingly, an agreement was signed between Kashmir and Kashgar for promotion of trade and political relations. In fact it was a great political relations. In fact it was a great achievement for the Maharaja to have developed direct relation with a Central Asian power.

### **SPY MISSIONS INTO CENTRAL ASIA**

The Maharaja deputed Soba Khan to acquire military intelligence about the Chinese in Sinkiang. Mehta Sher Singh and Mohammad Khan Kishtiwari, collected useful data for him in the year 1866 and 1867. Fully equipped with facts and figures, he even despatched his forces to occupy a fort, here and there across the Karakoram. The Government General when informed of these activities desired of the Maharaja to refrain from such adventures. The British were not ignorant of the happening on his frontiers and they had their own agents in the regions. They had already posted Cayley at Leh, as the special agent of the Governor general, who outwardly supervise trade relation of the British.

### **KHOTAN SEEKS SUPPORT.**

The British deputed Johnson to the Central Asia in 1865 he reached Khotan in the middle of summer and met the Amir, who solicited the British support to fight against the Russians. Johnson avoided any commitment, because he knew the mind of the Governor

### **Historic Kashmir**

General, who had no desire to come into direct conflict with Russia. The Amir despatched presents for the Governor General, through Johnson. Who reached Srinagar on December 1865. The Amir of Khotan informed Johnson about the atrocities committed by Russia on the Muslims of Central Asia and informed him that the people of Turkestan would like to be ruled by the British rather than the Russians. The British had posted Fredric Drew at Ladakh and they had deputed Wilson and other officers for survey of the frontiers. Elphinston visited Kashmir for promotion of export trade. It may be noted that various British agents had already visited Ladakh and beyond, and the British Government in India was in full knowledge of the activities of the Maharaja, who wanted to try his luck towards the north.

### **KASHGAR EMBASSY TO KASHMIR**

During this period an embassy reached the Kashmir court from the Amir of Kashgar. At that time, Ataleeq Ghazi felt sandwiched between Russia and China. In order to seek protection, he turned towards the British Government in India and Sultan Abdul Aziz of Turkey. For this purpose, he deputed Syed Yaqub Khan to Srinagar with presents for the Maharaja with a request that the British Government of India could be Persuaded to enter into a political alliance with Kashgar. The Maharaja who was too anxious to fish in the troubled waters of Central Asia felt inclined to support his proposal.

### Leap Forward Policy Of Ranbir Singh.

In fact, the British wanted to use him for their imperial interests. It was agreed to depute a mission to Yarkand for the purpose of concluding a commercial treaty with the Khan of Kashgar. The maharaja of Kashmir agreed to pay for all the expenses of this mission.

### *POLITICAL MISSION TO YARKAND*

In 1873, the Viceroy of India appointed Forsyth to conduct a mission to Yarkand for the purpose of concluding a commercial Treaty with the ruler of Kashgar and Yarkand. He was secretly instructed to obtain the fullest and most precise information on every subject with the region. For this purpose, he was provided with a staff of officers to accompany him. In fact, it was a political mission in the garb of a commercial mission. Besides, Forsyth, the mission included 7 British officers, 6 native officers and the escort consisting of 21 sowars and sepoys. The survey of India placed a separate staff at the disposal of the mission. For this expedition, one hundred mules of a very fine stamp were purchased. The Maharaja of Kashmir mobilised his official machinery to provide full cooperation with the mission. The mission proved very useful to the British and they gained a foothold, though temporary, in Kashgar. Their policy of commercial penetration with the aim of subsequent political domination in Central Asia materialised.

Forsyth entered into a trade agreement with a Amir of Yarkand and Kashgar, on February 2, 1874, by

### Historic Kashmir

which he secured concessions for the import of the British products in Central Asia. The Amir agreed to allow staying of the British representative in his court and the British mission at Kashgar was allowed to purchase movable and immovable property in territories. The officer was designated as the Special Assistant to the Kashmir Resident for Chinese Affairs. As a result, the whole conduct of relations with the Central Asian territories, both commercial and political, passed into the hands of the British. The 'leap forward policy' of the Maharaja was buried and in future, he was asked to refrain from such wild adventu

## Chapter 29

### THE SILK ROAD

The Silk Road was the great Trans-Asian highway which connected imperial Rome with distant China. Along it traveled, not only precious Silk, Gold, Ivory, Jade and Rubbies but art, culture and religion as well. It's oasis blossomed not only as commercial centres but also centres of missionary activities.

On this road across the Mountains and deserts, the people of the Mediterranean countries came in contact with the people living around the yellow river and the Lion river. The Silk Road and its branch roads, not only connected Asia with Europe and Africa but also carried much else besides Silk, gold, Ivory and Jade. Along it travelled new ideas about religions, art, philosophy, knowledge and culture.

Prior to the advent of Jesus Christ, the Buddhists from India preached Buddhism along the Silk Road to the people of Afghanistan, Central Asia and China. After this, they transversed to Iran, Syria, Palestine and Egypt and established their viharas in these countries. Not only religion but Indian Buddhist art also penetrated in the above mentioned countries, and intermingled with art of the Chinese, the Greek and the Egyptians. This happy blending of art has enriched temples, churches, viharas monasteries, mosques and Khangahs during various period of history

But Buddhism was not the only religion to travel along the Silk Road. A few centuries later, not only apostles but Jesus Christ himself visited many countries

via Silk Road. Prior to his ministry he had visited Sind and India but after crucifixion, he passed Damascus, Hamadan, Marv, Kashgar, Leh, and Srinagar. The Nestorian Christians, after being excommunicated at the council of Ephesus in 432 fled towards Iran and then took the Silk Road to reach Kashgar, Kucha and Turfan. The followers of Mani also fled away towards the East and took refuge in many of the oases on the Silk Road. They established themselves in various parts of China till their decline during the Arab invasions.

In about 597 B.C. the Kingdom of Judea was destroyed by the Babylonian King. After this destruction, many Jews were made captive and transported to the eastern countries of Iran, Khurasan and Sind. In about 539 B.C. Cyrus the Great defeated the Babylonians and set free the Jews of Babylon, who had been kept there as slaves. It was during his reign that many Jewish communities migrated to Iran, Afghanistan and Bokara. After his return from the Punjab, Alexander the Great, kept some garrisons of Jew soldiers under Greek commanders to guard his eastern dominions, since then, the Jews got connected with trade on the Silk Road between Antioch and Sian. Some Jewish traders settled at the famous commercial towns of Merv, Bokara, Samarkand, Kashgar, Yarkand, Khotan, Niya, Miran, Turfan and Tun-huang. They were connected with the traffic in Silk and their trading posts became their permanent homes. From China, the Jewish communities arrived in Japan in the second century.

### INDIAN ART IN CENTRAL ASIA.

During the 7<sup>th</sup> and the 8<sup>th</sup> century, the powerful Kushans extended their hold over vast areas, stretching from Kashgar, Yarkand and Khotan to Kabul, Kashmir and Mathura with the advent of Kanishka, Buddhism received a tremendous support and Kashmir became the foremost centre of Buddhist learning art and culture. He held his 4<sup>th</sup> Buddhist council in Kashmir which resulted in a new orientation of Buddhism in the form of the Mahayana. After this historic event, several Kashmir Buddhist scholars and artists migrated to many Central Asian towns on the Silk Road to conduct missionary activities. Vairichana a famous Kashmiri Buddhist scholar built the first Buddhist Monastery at Khotan. The Kashmiri also went to Kucha, Kashgar, Yarkand and Turfan. One of the Foremost Kashmiri Buddhist scholar, who is credited to have introduced Buddhism in China was Kumarajiva. The credit for the success of the Mahayana Buddhism in Java goes to Gunavarman, who also belonged to Kashmir.

The Successive way of Buddhist learning, art and culture travelled to Central Asia from Kashmir. It is for this reason that we find the imprint of Kashmiri art in the works, found at Kizil, Dandan-uliq, Tun-huang, Khotan and Kashgar. All these works of art have been executed by the Kashmiri artists, calligraphers and painters. The Kashmiri art style is some time called the Gandara art and the Greco-Iranian Buddhist art. others have termed it as the Kushana-Gandhara art. however, it cannot be denied that besides maintaining its

individuality, the Kashmiri art, during various periods of its development, got inter-mingled with the art styles and traditions of other countries also. In the regard, it enriched itself from the Greek, Persian, Indian, Tibetan and Chinese Artists.

The Paintings and Sculptures, take away by Stein from Kizil, Karashr, Khotan and Turfan are definitely Kashmirian and bear a close connection with similar relics from Ushkar, Parhasapura, Kanispur and Harvan in Kashmir. The titles of Akhnoor, Ahani Mattan and Harvan in Kashmir depict the features of the Central Asian men and women. A careful study of these titles would reveal that during ancient times, the valley of Kashmir shared a common civilization and culture with the people of Turkestan. The most glorious phase of the Kashmiri art reached its zenith in the reign of Lalit Aditya Muktapida (725-756 A.D.) when Kashmir established its sway over a vast region in Central Asia, Afghanistan and northern India. We have reason to believe that almost all the wall paintings of Central Asian temples and Viharas were created by the Kashmiri artists. The painted book covers if the Buddhist manuscripts found at Gilgit are the tangible evidence of the Kashmiri school of art, which flourished on Kashgar and Ladakh.

In 1890, Russia's council to Kashgar Przhevalsky, used his official position and power to deprive Central Asia its ancient historical and cultural heritage. His loot included rare and priceless

manuscripts, fresco paintings, statues and other works of art. subsequent raids by Klementz, Oldenburg, Petrovsky and other Russians yielded 532 items of priceless treasures kept in Moscow. Krotkov stole away 4,073 rare manuscripts from viharas and cave along the Silk Road. Kolokov, another Russian council Looted priceless Silk Paintings tombs in Central Asia, which are now kept in Leningrad. Sven Hedin of Swede, made two treasurehunting raids into the lost cities of Takla paintings, manuscripts, coins, rugs, now kept in Stockholm.

In 1902 Otani of Japan organised several raids into Central Asian towns of Urumchi, Turfan Karakhoja, Niya and Kucha for collection of Buddhist manuscript and relics. The Japanese dug up several ruins and took away a significant number of antiquities.

In 1902, the Germans organised the first treasure-hunting raid into Central Asia under Albert Grunwedel. This raid yielded them 46 boxes full with manuscripts, sculptures and wall paintings. The second raid, in 1904, under Albert Le Coq, yielded frescoes, murals and relics. He also Looted gaintsize wall paintings pertaining to Buddhism and Hinduism. The third raid in 1905 yielded them finest paintings. During the second World War, some of these Central Asian treasure have been destroyed during bombing of Berlin.

In 1906, France joined the race for treasure hunting in Central Asian towns and deputed Paul Pelliot to collect Paul Pelliot succeeded in procuring

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manuscript, paintings, sculptures and other relics from Tunhaung.

The British joined this loot in 1893 and employed Aurel Stein to for conducting of treasure hunting raids into the lost cities of Central Asia. In 1288 the Maharaja of Jammu and Kashmir State had given him an assignment to translate Kalhana's Rajatarangini-the River of Kings, from Sanskrit into English. Making his base in a beautiful meadow, named Mohand Marg in Kashmir, he carried on his researches and raids into the lost cities of Central Asia. When he died at Kabul in 1943, his beloved-a Kashmiri Pandit lady, prepared befitting grave for him at their favorite resort in Mohand Marg.

In 1893, the British also in this plunder of culture heritage. The government directed its political agents in Srinagar, Gilgit, Chitral, Leh, Mashad and Kashgar to collect antiquities for the British Museum, London. Macar they succeeded in collecting curious from Kashgar. Aurel Stein conducted the first treasure hunting raid into Takala Makan in 1900. His diggings and plunder yielded. He employed 30 labourers for digging sand buried graves and tombs at Dandan-uliq. These unskilled diggers brought about vast devastation of ancient Buddhist civilization. His booty included a large number of Sanskrit texts, idols, paintings, statues, documents, frescoes, which were sent to Calcutta for onward transport to London.

Aurel Stein saked Tunhwang rock-cut caves of Tunhwang in 1907. Besides his personal staff of 7 members, he engaged 50 labourers, 25 camels, 30 asses and several local guides for plunder of antiquities. His men destroyed priceless relics pertaining to Tao, Loatse, Confucious, Buddha, Zoroaster, Christ, Nestorius and Mani. However, his booty included a large number of tablets in Kharoshti script, historical scrolls, Buddhist Sutras, wall paintings, frescoes, Murals and banners. Stein also stole away 13,000 Aramaic, Sogdian, Sanskrit, Chinese, Turkey and Tibetan manuscripts.

Stein's convey of treasures would always reach his base camp in Srinagar and from this place antiquides would be transported to Calcutta for onward transfer to London. It is for this reason that some little portions of this plunder have remained forgotten in Government museum, Srinagar, Kashmir.

### VERDICT OF HISTORY

When we speak of culture we have to think about these so called scientists who have devastated, destroyed and plundered a vast cultural heritage of the people. They did not hesitate even from bribing and robbing art treasures buried in the lost oasis towns on the Silk Road. While digging up tombs, graves and monuments, they destroyed more than what they were able to steal. They were worse than grave-robbers. In fact, they were thieves, who enriched their museums with stolen goods and artifacts. They came for Russia,



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Germany, France Hungary, Japan and America for plunder into Central Asia. They were supported by the Governments of these countries. As such, the countries involved in this plunder of cultural heritage of Central Asia should be asked to return these vestiges of past to their original owners. Secondly, they must come themselves to restore these antiquities in their original monuments. Thirdly, these countries and their governments must compensate the loss, which their treasure seekers have done to Central Asia.

## Chapter 30

### **SOCIO CULTURAL STRUCTURE OF JAMMU AND KASHMIR.**

Jammu and Kashmir State is composed of 3 regions, namely, Ladakh, Kashmir and Jammu. All these regions have their own identity, history and culture and there seems nothing common among them except that political destiny has brought them together. It was maharaja Gulab Singh who created this State with his initiative, hard work and backing of the then British Government in India. It was destiny or coincidence, otherwise all these regions had an independent existence before 1847.

Let us take the region of Ladakh in the first instance. It is composed of the Districts of Kargil and Ladakh. Ladakh. Is also known as Little Tibet. It was also known as Maryul or the low land or Kha-champa or the snow land. Hiuen Tsiang mentions it by the name of Ma-la-pho. It is a lofty tableland situated on the western end of the Himalayas. Four major Himalayan ranges pass through it and peaks reaching above 25000 feet can be seen all around. It covers an area of about 98000 sq. km with a scanty population of about 135000 souls. The present day Ladakhis are a blended race from the Mons, the Darads and the Mongols.

Ladakh has its own history which says that it was Sargyal who established the first Kingdom of the Bigger Tibet and the Little Tibet in 400 B.C. It was Sowang-chen-izghimpo who established relations with

### Historic Kashmir

foreign countries and he happened to be the ruler of Ladakh in the year 650 A.D. The history of proper Ladakh ruling dynasty starts in 975 A.D. When Nimagon became its ruler. He subdued the neighbouring principalities and extended his kingdom far and wide. He safeguarded the frontiers of the kingdom from attacks from the North. Having consolidated and extended his power he established his capital at Shay in Ladakh. Before his death he divided his kingdom among his 3 sons. But his eldest son, Spalgyi-gon amalgamated all the 3 regions under his personal guidance. This king is said to have deputed Losava Rinchin Zangpo to Kashmir for collection of the Buddhist Sutaras. The Ladakh served as a Buddhist land for many centuries.

In 1531 Ladakh suffered an invasion by a Central Asian adventurer, Haider Dughlat but the invader found his refuge in Kashmir where he ruled for 10 years. The Namgyal family came into power in Ladakh in the 16<sup>th</sup> century. Singe Namgyal who became the king of Ladakh in 1610 was good ruler who gave better administration to the people. He subdued the Rajas of Baltistan, Zanskar, Purig and Sipiti. He brought peace and prosperity to his people. He was a great patron of Buddhism and got built the famous gumpas at Hemis, Chimre and Hanle.

Zorawar Singh, the famous Doga commander of Raja Gulab Singh of Jammu invaded Ladakh in the year 1833. Having defeated the Ladakhis, he dethroned the

### Socio Cultural Structure Of J&K.

king of Ladakh. Thus Ladakh was annexed with Jammu and later with Kashmir in 1846.

Ladakh is very rich in art and culture and its monasteries are full with manuscripts and paintings. Some manuscripts in Ladakhi deal with the creation of world and human-beings. While giving the table of nations, the Ladakhi scholars refer to human descent from a monkey, much before Darwin propounded his theory. The Ladakhis as a race are good natured, cheerful and honest people. They seldom get angry and are fond of food and drinks. Though Buddhism does not recognise any caste or distinction, the Ladakhis classify themselves into 3 principal categories of Rigzang, Mangrik and Rignun.

The most attractive feature of the landscape of Ladakh is its Buddhist monasteries and for this Ladakh is also known as the land of Gonpas. There are gonpas in every village but the gonpas of Hemis, Shay, Lamayuru, Likir, Karsha, Chimre and Rizong are most attractive and famous.

For centuries, Ladakh has been an important centre of trade between Central Asian region and India. Its capital city of Leh has been an important spot on the Silk Road. The principal commodity of trade is wool and woollen products. Livestock is one of the mainstays of Ladakh's domestic economy with the yak and goat as most important animals.

Himachal Pradesh and Jammu represents the strongholds of the Dogri speaking people. One of the earliest settlers in the Jammu region were the community of Gujars, who entered India in the 6th century B.C. Later other tribes like the Rajputs and Jats also mixed up with the Gujar population. As they wrote in the Takri script, they were also known as Thakars. Jammu as the capital city for the whole region was founded by Jambulochan in ancient times. The Jammu region extends from the right bank of Ravi to the Pir Panchal range. But the most famous king of Jammu was Ranjit Dev who came to power in about 1756 A.D. During his rule Jammu reached the zenith of its prosperity. He established his authority over most of the Dogri speaking principalities to the west of the River Ravi. By 1773 he became the overlord of the entire region from Chinab to Gurdaspur. But a quarrel between Maharaja Ranjit Dev and his eldest son, Brijraj Dev resulted in the weakness of the principality. The Sikhs attacked Jammu but without any result. Later they repeated their attack on Jammu during the rule of Brijraj Dev. The Sikhs got an upper hand on the Dogra forces with the result that Jammu fell under the control of Sardar Mahan Singh and the Jammu ruling dynasty got liquidated.

Perhaps the most notable instance of the Dogra rise to distinction in the Sikh Court at Lahore was the case of Gulab Singh and his brothers. From a very low position, they rose to the position of the king-makers. In 1822 Gulab Singh was made the Raja of Jammu and

his brother Dhiyan Singh became the Chief Minister in Maharaja Ranjit Singh's court. Raja Gulab Singh succeeded in purchasing the Valley of Kashmir with the help of the British resulting in the creation of the Jammu and Kashmir State.

The Dogras of the Jammu region are very hardy, manly and cheerful, they believe in caste distinctions such as the Minas, the Ranas, the Thakars, the Rathis and the Gaddis. From ancient times the Dogras have lived in clans and under many small rajas. Each clan or tribe is proud of his ancestry for it signifies his social status. In the same way each clan has prescribed some maxims for the members of his clan. The Minas will not work as a tiller of land but work as a mercenary. They also keep their women under seclusion. The Ranas and the Thakars consider themselves as feudal barons under the raja. The superior Dogras term themselves as Rajputs entitled to rule others. The superior among them are entitled to salutation – "Jai" while next class, they are entitled to only "Salam". The Rajput clans prefer military service.

The religion of the Dogras of Jammu does not differ in general from that of high caste Hindus. However there are some traces of nature worship among the Dogras. Many Dogras are Shiva worshippers. We also find Shaktas or devi or Durga worshippers among them. The worship of the sun-god is also popular among them. A Dogra strictly follows ceremonies and customs relating to the birth, initiation,

marriage and death. Among the prominent festivals of Jammu, mention may be made of the Basant Panchmi or the spring festival, Shiv-ratri, Holi, Ram-Naumi, Devi-Puja, Durga-Puja and Divali.

The Valley of Kashmir has been acclaimed as the Paradise on Earth. From ancient times, Kashmir has been a meeting ground of many a culture. It became the originator of the Mahayana Buddhism in the first century A.D. Buddhist culture was replaced by the Shiva culture in about 5<sup>th</sup> century. The philosophy propounded by the Kashmiris is known as the Kashmir Shaiva Philosophy. Islam was brought to Kashmir by a Buddhist king, Rinchina in the early 14<sup>th</sup> century. In this way, the Kashmiris are the creators of a composite culture, which is Semitic, Shaivist, Buddhist and Islamic at the same time.

## Chapter 31

### ROBERT THROP – A FORGOTTEN MARTYR OF KASHMIR

“We salute the grave No.6, in the Christian cemetery, Shaikh Bagh, Srinagar, in which lies the remains of Robert Throp, who gave his life for the down – trodden Kashmiris.”

A nation fighting for its freedom should be well prepared for martyrdom. History tells us about the sacrifices made by various nations to achieve freedom from the slavery. It is a natural instinct with every people to search for its identity. In this process, they come about to understand the hindrances to their aims and objects. Many nations have fought against the imperialist colonists of the past and won freedom after making great sacrifices. Nations have fought against apartheid, distinctions due to class or creed and other injustices on humanity. It is easy to offer you lives for sacrifice. Only those, who possess great qualities of head and heart can do it. There are always some in a nation who feel for other, revolt against injustices and give their lives for a just cause. One such a great soul was Robert Throp, who gave his life for a cause.

In 1841 A.D. Gulab Singh, the Raja of Jammu intrigued with the British to bring about the liquidation of the Sikh Kingdom of Punjab. This conspiracy matured in February, 1845, when he went to the Governor General, entreating him not to lose time but set in motion the British army for chastising the Sikhs. In November, 1845, the Anglo-Sikh War broke out, and the British won victory through the treachery of Gulab

Singh and other stooges. The Treaty of Lahore, dated the 9<sup>th</sup> of March, 1865 made an end of the Sikh Kingdom of Punjab. In order to compensate Gulab Singh for bringing about the downfall of the Sikhs, the British entered into a Sale Deed with him. They sold the valley of Kashmir to Gulab Singh for Rupees 7500,000 without ascertaining the views of the Kashmiris. This shameful transaction was made by the British in a highly immoral way. Thus, a petty Raja of Jammu became the Maharaja of Jammu, Kashmir, Ladakh and Tibet, as a result of the services rendered by him to the then British Government of India.

Nor was it a ruler only who was forced upon a reluctant people, but the crowd of rapacious and unprincipled ministers courtiers, hangers out of every grade who followed the fortune of Gulab Singh. These, raised from the lowest classes, and invested with the titles of Diwans, Wazirs, Tehsildars etc, descended upon Kashmir like a lock of hungry vultures. They swept away the prosperity and happiness of its people.

From that period, the misfortunes and miseries of Kashmir commenced. The change of coin, increased taxation, increased prices, shutting up of the Kotas, mismanagement's and oppressions of the Dagh Shawl, restrictions in the amount of rice purchasable yearly by Shawl-bafs, consequent order that no shawl or Sada baf might leave either his employment or the Kashmir valley and similar orders regarding the notch girls brought havoc to the people.

All these miseries and atrocities date from the commencement of the iniquitous reign of Gulab Singh.

From the day he entered the valley of Kashmir, he and his officers let loose a reign of terror on the people to snatch from them whatever they could. Save air, everything was taxed in Kashmir. As the Maharaja wanted to fill in his coffers, he gave full liberty to his officials to extort money as best as they could. Owing to the loot of the corrupt officials, the tillers of lands left their lands and ran away towards the plains. Owing to the forced labour, known as Begar, the villagers as well as workers found their way towards Punjab. In their fleeing marches, most of the poor people died on the mountain passes.

The Kashmiris were dying of hunger but the Maharaja would not allow them to cross over Punjab. Thousands of Kashmiris perished in this way on the mountain passes, but some succeeded in reaching Saalkote, Amritsar, Ludhiana and Lahore. Thus the news about the destruction of the Kashmiris spread like air in Punjab. Many protest meetings were held in sympathy for the Muslims of Kashmir. Fedrick Henry Cooper came to enquire into these allegations. Even the Lord Bishops of Calcutta visited Kashmir to find out the truth about starvation deaths.

The Church Mission Society began its work in India in the year 1807. The Kashmir Mission, which formed a branch of the Punjab Mission started its work in 1849, but the main Mission at Srinagar was

established by Robert Clark and Col. Martin in 1864. The reasons for establishing a Mission at Srinagar as advocated by Clark are as under:

The valley is remarkably fitted by its geographical position, by its salubrious climate, and by its beauty and fertility, to become a great Christian Missionary Centre for the vast countries of Tibet, China, Yarkand, Afghanistan and Turkistan, which lie around it.

They knew that Buddhism had penetrated into Central Asia and China from Kashmir and as such, they wanted to tread into the same footsteps.

Robert Clark started his work under strong opposition. His effigy was burnt by a Brahman priest of Srinagar in 1855. The three earliest converted Christians were Sulaiman, Shahman and Yakub.

Sulaiman was a Kashmiri by birth. However, Clark had to work under extreme difficulties, owing to the determined opposition of those in authority and the hostility of some people. Dr. Elmslie came to Kashmir in 1865 for medical work. Presence of the Christian missionaries was not liked by the officials of the State, who masterminded a demonstration in Srinagar, in which effigies of the Resident and missionaries were burnt. The Dewan of the State informed the Resident that as the Valley of Kashmir was mostly populated by Muslims, "who were known all over the world as fanatics," the presence of the Christian missionaries

### Robert Torp A Forgotten Martyr Of Kashmir

was a red rag to them. Taking refuge under the excuse of the Muslim fanaticism, he wanted to impress on the British Resident to dissuade missionaries from entering the Valley of Kashmir. According, the issue relating to the safety of the Christian Missionaries was discussed and the British told the State Government to take all precautionary measures. It was complained that Clark had settled in Srinagar and had started preaching on the roadside. Further, he had started tours of the valley, and had contravened provisions of the 'Instructions for Travellers to Kashmir', as sanctioned by R.N. Davis, Secretary to the Punjab Government. The Maharaja pleaded that out of the total four lakh population of Srinagar, only thirty thousands were Hindus and the rest were Muslims "who from earliest time are known for fanatic beliefs and have killed and massacred others for religion and it feared that in accordance with their nature, they may resort to insult the Christian Missionaries".

But the British ignored these excuses of Maharaja for they knew that bogey of fanaticism on the part of the masses had no base. On the other hand, Kashmir had suffered under the Dogras. "Kashmir has been conquered and reconquered by the invaders who have murdered, oppressed, and enslaved their ancestors and so ground the life and heart out them that their better selves have been crushed." The Maharaja even deputed his Dewan, Jawala Sahi to wait upon the Governor-General and request him not to allow these

Christian Missionaries into Kashmir, but his pleas were rejected.

During that period of oppression and repression, it were the Christian Missionaries, who provided much relief to the Kashmiris in one way or the other. They established hospitals, orphanages, schools and asylums for the needy and the destitute. At a time when their spirits were ground down by the despots, the people were provided with the much needed spiritual, moral and bodily help and assistance. Not even this, some of them even rose against injustice and fought for rights of the Kashmiri people. Foremost among the early freedom-fighters of Kashmir is Robert Thorp.

His mind was directed towards the masses, and he made his business to collect information and publish it. He brought evil condition of the people to the notice of the British Government and also wrote to newspapers in England. He was extorted but he refused to oblige.

It was Robert Thorp, who wrote numerous articles for English news-papers about plight of the Kashmiris. In fact, he is one of foremost fighters for freedom in Kashmir. During his stay in Kashmir he collected valuable information regarding persecution of the people and brought it to the notice of the public. The British had sold the Kashmiris into slavery, who were suffering untold miseries at the hands of the officials, Strange enough, the British were unmindful of these atrocities.

Robert Thorp had rightly remarked that all these atrocities were the creation of that government, which was created by the British, installed by the British on Kashmiris, and which is being patronised by the British. Is it not a fact that British politicians sold the Kashmiris into the slavery of the Dogra family of Jammu for a few places of silver, he asked?

Who was this Robert Thorp, who raised his voice against inhuman atrocities being perpetuated on the Kashmiris? His pedigree as given on the inner title of a typed manuscript, preserved in the Research Library is as under:

### Historic Kashmir

Lt. Col.R.Thorp visited Kashmir in 1833 and fell in love with Miss Amirah's daughter of a landlord of Shoguin both were married at Srinagar. Out of the three issues. Anne passed away in 1900, Barret in 1851 and Robert Thorp passed away at Srinagar on 22 November, 1868. His grave at the Christian cemetery, Shaikh Bagh, Srinagar carries the following eptaph:

ROBERT THORP  
AGED 30 YEARS  
OBIT  
22 NOV 1868  
VERITAS  
HE GAVE  
HIS LIFE  
FOR KASHMIR

Robert Thorp is the first foreigner, who sacrificed his life for the freedom of Kashmir from the clutches of the Maharaja. He had come to Kashmir to see the birthplace of his mother. But when he reached this land, he found misery all round. He found that the Kashmiris were leading a life of ignorance, slavery and degradation. He felt that the British have done great injustice to the Kashmiris by selling them to the Maharaja. He is the first Britisher to have openly accepted:

"For purposes entirely selfish, we deliberately sold millions of human beings into the absolute power of one of the meanest, most avaricious, cruel and unprincipled of men that ever sat upon a throne."

### Robert Torp A Forgotten Martyr Of Kashmir

Despite his being a British national, he criticised the Government of England, for bringing all their misery to the Kashmiri people. His mother belonged to Kashmir, and as such, he could not tolerate injustices and atrocities being committed on the Kashmiris.

Robert Thorp weeps alongwith Kashmiris and his tears for us come from the depth of his heart. He tells the British that the sale of human beings is not permitted in any religion, and by selling the Kashmiris, through the so called Treaty of Amritsar, they have done a great crime against humanity.

During the Quit Kashdmir movement, Shaikh Mohammad Abdullah declared: "We forty lakh people of Kashmir are suffering under the cruel role of the Dogra Raj. Our country has been sold by one wholesaler to another merchant for insignificant sum. We will collect this amount and after paying him, will tell him to vacate this land. This sale deed has ruined our nation."

The above movement began in 1946 but Robert Thorp had given the same slogan, nearly 78 years before. He declared:

"The British Government committed an act of gross injustice in forcing the rule of Gulab Singh upon a reluctant people. Therefore, to forge the power of making reparation to the people we injured, scarcely inferior to that, which we perpetuated when we sold the Kashmiris into the slavery of Gulab Singh, by the iniquitous Treaty of 1846."



Robert Thorp also desired setting up to a Commission of Enquiry against the Maharaja for his crimes against the Kashmiri people. For raising his voice in favour of the oppressed, he was externed from Kashmir. But he refused to oblige and returned again to fight against the stocage of British imperialism. When he had gone towards the hill, known as the Takhta-I-Sulaiman, near the Dal lake in Srinagar, the murderers employed by the Maharaja, descended upon him. Thus passed away the brave son of Kashmir, for the cause of his motherland. Medical report revealed that his death occurred due to the outburst of his heart.

ROBERT THORP  
AGED 30 YEARS  
OBIT 22 NOV 1868  
VERITAS  
HE GAVE HIS LIFE  
FOR KASHMIR

We salute the grave in which lies the remains of Robert Thorp, who gave his life for the down-trodden people of Kashmir.

My first article entitled "Robert Thorp, the first Martyr appeared in a local newspaper in 1967 and since then many a freedom fighters have paid tributes to this brave son of Kashmir. It was Maj. Afzal, one freedom fighters who arranged the first anniversary at the grave of Robert Thorp in the Christian cemetry, Shaikh Bagh, Srinagar.

## Chapter 32

### NATIONAL CONFERENCE

"it is relay a revolution and nobody can stop it. The night of darkness in sover and the dawn is sure come"

\_\_\_\_\_ G.M. Sadiq

Excavations conducted at Burzhom reveal that the Kashmiris lives in caves, nearly five thousands years ago. The Nagas, the Pishachas and the Yarkand were the Yarkand were the earliest settlers in the valley, which became a meeting ground of many a civilizations and people. The Aryans, the Hindus and the Kushans are prominent among them. During those ancient times, the small groups of the Jews, the Persians, the sycathians and the Greeks also settled in the region. It was in the first century A.D that Kashmir became the propounder of the Mahayana, Buddhism, which later spread in6to Tibet, Central Asia, China and other countries. In the fifth century, the Kashmir Shaivism, which is humanstics in its content and synthesis of all spiritual disciplines. It was in the fourteenth century that the last Buddhist ruler of Kashmir, Gyalpo Rinchina became a Muslim alongwith his co-religionists. The net result was the creation of a blended culture semetic is Semetic, Buddhist, Shaivist, Hindu and Islamic at the same time. This cornposite culture of the people of Kashmir has kept them away from any tinge of communalism and they have solved their day to day problems in the light of their past heritage. It was in the logic of things, therefore, that from its

### Historic Kashmir

inception, the Muslim Conference aspired to bring about other communities under its fold. After heated discussions, it passed the following resolution:

"Whereas in the opinion of the working Committee the time has now come when all the progressive forces in the county should be called under one banner to fight for the achievement of responsible Government the working Committee recommended to the General Council that in the forthcoming annual session of the Conference, the name and constitution of the organisation be so altered and amended that all such people, who desire to participate in this political struggle, may easily become members of the Conference irrespective of caste, creed or religion."

### **RESPONSIBLE GOVERNMENT DAY**

The Maharaja felt uneasy at this new trend of events in the politics of the State. His main aim had been to divide the people so that he could rule over them. It has but natural for him to look with disfavour about the aspirations of the people. His Government had all along tried to sow seeds of dissensions among all the communities and use them against each other. The Muslim masses, who had spearheaded the struggle were now divided but Sheikh Abdullah had instead obtained support of the non communal Hindus and Sikhs. It was decided to observe the Responsible Government Day on the 5<sup>th</sup> of August, 1938. On this day, in response to the call of the leaders, many mass meetings were held in various parts of the State.

### National Conference

The following resolution was passed in over 500 meetings all over the state on the 5<sup>th</sup> August, 1938:

"This mass meeting of the people places on record its complete repudiation of the present system of irresponsible Government, and wishes to express its faith in the establishment of complete responsible Government which alone can cure the ills of the people. Therefore this gathering appeals to all patriotic persons to muster under the banner of freedom and to be prepared for the coming struggle for liberty. The victory of that struggles alone would usher in a period of complete political, economic and social emancipation."<sup>1</sup>

The Maharaja set into motion his machinery of repression. Section 144 banning processions and meetings was promulgated and the leaders were warned not to carry on their political activities against the Government, which demanded securities for good behaviour from Sheikh Mohammad Abdullah, Sardar Budh Singh, Khawaja Ghulam Mohammad Sadiq and Maulana Mohammad Sayed Masoodi. It was a foolish to ask the political leaders not to deliver speeches and the people were not ready for this nonsense. To defy the orders banning meetings, the leaders addressed two meetings at Hazratbal and at on the 28<sup>th</sup> of August, 1938 in which speeches against the repressive policies of the Maharaja were delivered. The Government of Maharaja was fully prepared to meet this challenge and as such arrested Sheikh Mohammad Abdullah, Sardar

Singh, Kahwaja, Ghulam Mohammad Sadiq, Pandit Kashuap Bandhu and Maulana Mohammad Sayid Masoodi. The arrests of the leaders added fuel to the fire and complete hartal was observed in various towns of the valley. Protest meetings and demonstrations were held at different places, in which seditious slogans were raised.

The Government of the Maharaja let loose severest repression. Sheikh Mohammad Abdullah and six other leaders arrested with him, were tried for sedition and sentenced. The police dispersed various processions with the use of force all resorted to lathi charge on several occasions and many suffered injuries. The masses resorted to the pelting of stones and these occurred many clashes with the Police forces. hundreds of the agitators were put into prisons.

At Anantnag three leaders were arrested including Mirza Mohammad Afzal Beg. Hundreds of the political workers were fined or imprisoned. It was a national struggle in which leaders from all the communities living in the State participated and suffered. The Maharaja got perturbed and issued a warning to the Kashmiri Pandits that if their relations were found participating in political activities their services would be terminated. Gopasaswami Ayyangar introduced the system of hostages by which relations of the political worker were arrested in case the particular person was not traced. The net result of this system was that hundreds of innocent people were put behind bars. During this period the All India States People's

conference established its branch at Srinagar and took active part in the politics of the State. Mahatama Gandhi appealed for discontinuance of the agitation.

### STATE PEOPLE'S CONFERENCE 1939

The All India State People's Conference held its session at Ludhiana on 15<sup>th</sup>-17<sup>th</sup> February, 1939, under the Presidentship of Pandit Jawahirlal Nehru. It was a historic session in which representatives from every State in India participated. All leaders except Sheikh Abdullah and Pandit Kashap Bondhu were released by the Government. Out of the released leaders 34 member delegations went to the Conference.

The Kashmiri leaders informed the delegates about the National Demand which was termed as a progressive and secular programme to be followed by other people in various States in India. The Conference was told that the Government of the Maharaja had not released Sheikh Mohammad Abdullah simply to prevent him from attending the session of Ludhiana, They also informed the delegates about the merciless repression and untold suffering of the people under the rule of the Maharaja. Pandit Jawahir Lal Nehru informed the delegates that the people of the State, desire Responsible Government. Sheikh Abdullah has not been allowed to participate in the deliberations of the Conference. But such scheming of the State Government cannot continue for long. If by keeping Sheikh Abdullah the State Government thinks it can hide facts about what is happening in Kashmir, they are sadly mistaken.

The Conference adopted the Responsible Government demand for all States. This was a signal victory of the people of Kashmir who had given a lead to other people in various States in India.

The Kashmir leaders reached Srinagar jubilant over their successors for they had now obtained the moral support of the All India State People's Conference. Sheikh Mohammad Abdullah was released on the 24<sup>th</sup> of Feb. 1939 from the Kathua jail. He was given a grand reception at Srinagar by the people. He was taken a procession to Pather Masjid where thousands of people heard him.

In Feb. 1939, Sheikh Sahib led a delegation to the annual session of the All India Congress at Tripura. He was accompanied by Pandit Kashap Bandhu and Pandit Prem Nath Bazaz. Maulana Mohammad Sayed Masoodi and Bakshi Ghulam Mohammad. In this way the State leaders established their contacts with the foremost political organisation in the country. Here at the session the Kashmir leaders got a chance to meet personally and discuss their problem with big leaders such as Babu Rajindra Prasad, Maulana Abul Kalam Azad, Dr. Syed Mahmood, Sardar Patel and other including Pandit Jawahirlal Nehru and Mr. Jai Prakash Narayan. In one of the meetings Maulana Masoodi declared:

"the Chamber of Princes, which is composed of the rajas and the nawabs in India has united to

## National Conference

suppress the eight crore people living in the Indian States. It is, naturally, the duty of these eight crore people to unite and demand Responsible Government from the princes".

After the conference, the Kashmir leaders visited Bombay and other places, so as to acquaint the people about the secular demands of the people of Jammu and Kashmir State.

## NATIONAL CONFERENCE

The names of the Muslim Conference was changed into the Jammu and Kashmir National Conference on 11<sup>th</sup> June, 1939. The first President of the newly constituted body, Shri G.M. Sadiq declared that this day will be termed as a red letter day in the national struggle. But the things were moving in the wrong directions among the Muslim leaders while the majority favoured the birth of the National Conference, the minority opposed it. They held meeting through the state denouncing the rechristening of the Muslim Conference into National Conference. They even leveled charges against Sheikh Abdullah of betraying the cause of the Muslims. Some editors among the Muslims press became hostile and spread rumours against Sheikh Abdullah that he had become a follower of the Congress. Some youngmen went to the extent of forming a local branch of the Indian Muslim league. Some of the extremists even attacked the headquarters of the National Conference at Mujahid

### Historic Kashmir

Manzil on the 15<sup>th</sup> of June, 1939. The whole atmosphere became tense and various factors among the Muslims started fighting each other and many clashes occurred between rival groups. All sorts of slanders were spread against the aims of the National Conference. In this whole show, the propaganda machinery of the Government utilised the services of the communal elements like the Kashmir Pandit Youth Sabha. The Prime Minister of the Maharaja, Gopala swamy Aiyangar utilised every opportunity to engineer communal trouble between Muslims and Non-Muslims on one side and among the Shia Muslims and Suni Muslims on the other band.

But all this mischievous propaganda and dirty tricks could not shake the confidence of the people and the National Conference continued in holding sway of the majority of the Muslims in the State. It goes to the credit of Chowdhery Ghulam Abass Khan to counteract the propaganda of the extremists against the National Conference. In a statement to the press he declared:

"On this occasion, I wish to declare that those, who are the torch bearers of the political awakening in this State for the last nine or ten years, are trusted politicians and have successfully completed many stages. It must be borne in mind that they are fully capable of understanding our domestic problems and solving them in a satisfactory manner. And they are in no way prepared to sacrifice their independent attitude

### National Conference

at the alter of any outside organisation. In the case of the freedom of our native land we have full confidence on our own resources and power:

"We are Kashmiris and we aspire to build a united front of all the communities against the present irresponsible Government of the Maharaja, we wish that of the down trodden and suffering people, there should be established an administrative system which would be responsible to the people.

"Whatever has happened during the last ten years, is the result of the efforts of the Muslims and their struggle will continue upto that time until they achieve their object. As such, they should not be misled by the activities of the communalists like before, nor they should become victims of the policy of divide and rule which is prevalent these days. I assure them that the cry of 'Islam in danger' has no substance.

### ISLAMABAD SESSION 1939.

The annual session of the National Conference was held at Sarnal, Islamabad in Kashmir on the 30<sup>th</sup> September, 1939. It was for the first time that leaders of various communities started a joint struggle against autocracy. Mirza Mohammad Afzal Beg that President of the Reception Committee declared.

"Sarnal is the main source of water to spring which irrigates the whole district. It is good that from this platform and stage will flow the Ganges of

freedom which will satiate the forty lakh people of the State."

Accordingly a second chapter was added to the freedom struggle in Kashmir. The National Conference became a party of peasants, workers and the down trodden. Thus is assumed the shape of the peoples party. The Government now had to face the struggle of the combined people.

In his presidential address Sheikh Mohammad Abdullah while congratulating the Muslims, the Hindus and the Sikhs for joining their hands in the freedom struggle from a common platform said:

"We wish unity of purpose among all the sufferers, irrespective of their creeds. For we know that the usurper will never take the side of the sufferers. All our sufferings are result of the prevailing irresponsible Government and our sufferings will come to an end with the achievement of the responsible sort of administration.

"We are proud that among the people of 561 States in India, our State subjects have prepared a new formula for responsible Government, which has become popular in other States also.

"The political consciousness of the people living in the States proves that they refuse to live as down trodden, uncared for and suffering people, but want to be masters of their own fate. The princes who claim

that the State subjects are not fit for reforms, suffer from inferiority complex.

"The proposed federal scheme introduced by the British after the 1935 Act, considers the people living in the States as animals and as such this scheme is being put into force against their wishes, simply to bind them into slavery".

In this session, several resolutions were adopted the most important being the ratification of the National demand. Another resolution pertained to the appreciation of the intentions underlying the statement issued by the Indian National Congress against the policy of the British towards the political aspiration of the Indian people. It was also decided that the flag of the National Conference would be red colour with a white plough in the centre, red colour depicting revolution and the plough depicting the peasants of the State, who form a majority. Before the closing of the session, names of the new working committee were declared as under:

- 1 Chaowhdary Abdullah Bhali
- 2 Chowdhery Ghulam Abbas Khan
- 3 Kh. Ghulam Ahmad But
- 4 Kh. Ghulam. Mohd Sadiq
- 5 Maulana Mohammad Sayed Masoodi
- 6 Mian Ahmad Yar Khan
- 7 Mirza Mohammad Afzal Beg
- 8 Pandit Jia Lal Kilam

- 9 Pandit Kashap Bandu
- 10 Pandit Prem Nath Bazaz
- 11 Raja Mohammad Akbar Khan
- 12 Sardar Buddh Singh
- 13 Sardar Mohinder Singh

### **GOPALASWAMI AYENGER**

The Maharaja appointed Diwan Bahadur. N. Gopalaswamy Ayengar as the Prime Minister of the Jammu and Kashmir State on the 7<sup>th</sup> April 1937. He had been trained in the British bureaucracy and was among the most successful I.C.S. men. As the British wanted to keep their own men at the helm of affairs in the States, he was nominated for the post by the Viceroy of India. He was orthodox to the extreme and even could not tolerate the sight of a dog. On his first interview, when he met the Maharaja at his palace, he struck the favourite dog of the Maharaja with his cane and left the chamber, declaring that he being a Brahman will not tolerate such anti religious acts. He would, after taking morning bath spend a few hours in reciting holy scriptures and would not take food except from the hands of a Brahman. From the outset, he started the policy of divide and rule and created many problems for the people. For this purpose, he made many innovations and was the chief architect of Muslim and anti-Muslims enmity. Hardly a month after his taking over, he instigated the leaders of the Hindu Sikh Naujawan Sabha, Jammu to organise an agitation, known as Cow Agitation. The movement created repercussions not only in Jammu but outside the State

### **National Conference**

as well. There occurred many clashes at Jammu between Hindus and the police but no one died. It was all pre-planned and the leaders were arrested. The net result was that the whole atmosphere became tense with communal feelings. Having acted in Jammu he waited for an opportunity in Kashmir.

In August, 1939, when the Pandit community at Srinagar declared Durga Nag temple as a trust, the office bearers of the Dharamarth Trust wanted to occupy the temple forcibly. The Pandits of Srinagar staged a protest march. Mr. Ayengar had hoped of a communal trouble between Pandits and Muslims of Srinagar but contrary to his expectations Sheikh Mohammad Abdullah declared his full support to the Pandit community and warned the Maharaja not to interfere in the religious affairs of Pandits on the pretext of having the Chairman of the Dogra Dharamarth Trust.

### **THE GUN WORSHIP**

Under the guidance, of Gopalaswami Ayenger the Maharaja promulgated the Arms Act 1940 by which only the Hindu Rajputs of the State could keep guns and firearms and deprived all other communities from keeping guns. Naturally, the other communities staged protest meetings. The Government of the Maharaja came with a press note declaring that:

“the gun worship is prevalent among the Hindu Rajputs and placing legal restrictions on any thing used in religious ceremonies is interference in religion. On

this could plea, the Hindu Rajputs of Jammu will be permitted to keep gun fire-arms and gun powder without any incense.

The excuse of gun-worship was an innovation of Ayengar in order to hood-wink the public opinion. It was evident that he wanted to arm the Jammu Hindus in the name of religion and deprive the Muslims from such a concession.

### ***THE DEVNAGRI SCRIPT.***

Ayengar suggested to the Maharaja that Devnagri script be introduced in the State. By this innovation he wanted to draw a further wedge between Muslims and Hindu. At same time he wanted to prove to the Muslims who were in majority in the State that it was a Hindu State under the rulership of the Hindu Maharaja. In order to impose his scheme in a scientific way, he appointed a committee under the Chairmanship of Dr. Zakir Hussain and asked it to submit its report regarding introduction of the Persian and the Devnagri script in the State. But contrary to his expectations, the Committee rejected the idea of introducing two scripts. Ignoring the verdict of the Committee he issued the following orders:

1. The common language would be easy Urdu, but for the purpose of reading and writing, both the Devnagari and Persian script be given equal status. The books which are used for various subjects, should be same but be printed in the aforesaid two scripts.

2. In those schools, where the number of the students opting for both the scripts be as far as the required number or the possibility of having a fixed number of students, there it would be necessary for the teachers to know both the scripts. The minimum number of students shall be 15% of the total enrolled students.

3. It shall be necessary for the school teachers to know both the scripts. If they do not know one of the two scripts, it will be their duty to learn the other scripts to a satisfactory standard within one year. Henceforth, no one will be appointed in the aforesaid schools until he is acquainted with both the scripts.

The above scheme envisaged that the Muslims would prefer the Persian script and the Hindus would opt for the Devnagri script, thus resulting in creating not only administrative difficulty but at the same place an hindrance in the development of common nationality as well as Kashmiri language and culture.

### ***ATTITUDE OF THE NATIONAL CONFERENCE***

The leaders of the National Conference were alive to the game being played by Ayengar. Sardar Buddh Singh, the President of the National Conference wrote many letters to the Prime Minister for discussion of the issues but Ayengar asked his chief Secretary, Pandit R.C Kak to hoodwink the Conference leaders. The National Conference leaders mobilised public opinion against the communal moves of the



Government of the Maharaja. It maintained the following position on all the above mentioned issues:

a) The National Conference, is of sincere opinion that the present Arms Act, will result in creating rivalry and bitterness among the various sections of the State Subjects. Unjust distinction has already created suspicious among the various communities.

b) The National Conference feels that the orders of the Government regarding instruction of two scripts will result in dividing Hindus and Muslims in two different groups.

A meeting of the Working Committee of the National Conference was held at Mirpur on the 28<sup>th</sup> of December, 1939 passed a resolution strongly resenting the exclusion of the recognised court language of the State.

## Chapter 33

### ABOLITION OF LANDLORDISM IN JAMMU & KASHMIR

"The era of tyranny and plunder shall come to an end:  
The landlords and the money-lenders will go to the wall.  
All distinctions of high and low shall vanish:  
The man will become human and equality shall reign.

\_\_\_\_\_ Mahjoor.

Since ancient times, the Valley of Kashmir has been a meeting ground of cultures. The earliest references about Kashmir are contained in the Annals of the Hang-Shu, which date back to 220 B.C. After this, we find it mentioned in the Greek classics of Ptolemy, Dionysios, Hekataios, and Herodotos. In the 6<sup>th</sup> century, Kashmir and its rulers are mentioned in the Annals of the Tang dynasty. We also find Kashmir and its people described in the Arabic works of Al-Masudi, Al-Qizwini and its people Al Beruni. In about 8000 B.C. the valley was a big lake but after its drainnage, it became a habitate for a dozen tribes, most prominent being the Kash, which also known as the Kassites. This tribe was of Semetic origin and has come from Mesopotamia. Wherever, this tribe went, it made mention of its origin by adding the name Kash. It is due to this reason that we find such place names as Kashir in Egypt, Kashan in Iran Kashgar in Central Asia and ofcourse, the Hindu-Kash mountains. The leader of this tribe was known as Kashyapa. The inhabitants of the valley call it *Kashir* and themselves as *Kushur*, which are Hebrew words.

After the departure of Alexander the Great, many small Greek states grew up in the north west of

India. The kingdom of Demetrius included the valley of Kashmir. Among the Greek rulers whose coins have been found in the Valley are Menandrou, Azilises and Maues. It was Menandrou who got converted to Buddhism at the hands of the famous Buddhist monk, Nagasena who was a Kashmiri. The Kushana tribes of China. The Yu-chi tribes of Kansu, China, known as the Kushanas, occupied the north west of India in about the 2<sup>nd</sup> century B.C. Kashmir formed a part of the Kushan empire during the first century and Kanishka is reported to have convened the 4<sup>th</sup> Buddhist Council in the valley. It was that period when Kashmir became the focus of Asiatic civilisation and became an important stop on the renowned Silk Road. In that period the grandeur of a king was measured by the extent of his kingdom as well as his administrative qualities. In this regard, Kashmir did produce able administrators and great kings also. Our archaeological remains and monuments at Harwan, Avantipur, Mattan, Parihasapura, Kangan, Rajauri and Akhnoor are a testimony of their greatness. History can not forget the great names like, Lalitaditya, Avantivarman, Didda Rani, Shahabuddin, Zainulabidin, and Yusuf Shah Chak. It was Lalitaditya who stopped and reverted the movement of the Arabs from the east to west in the 8<sup>th</sup> century. He conquered not only some parts of Afghanistan and Tibet but brought under his sway the whole of north India. It was he who built the first capital of India at Parihasapura because Delhi did not exist at that time and he has subjugated Kanauj. It was Shahabuddin who conquered Kabul, Sind, Punjab.

Kangra and some regions of the Hindukush. In the same tradition, Zainulabidin defeated the Kashgarians and regained Ladakh to Kashmir and his nephew became the *Nazim* of his kingdom which extended from Sirhind to Peshawar.

It was in the 16<sup>th</sup> century that the process of disintegration set in and the independent kingdom of Kashmir became an easy prey for the invaders. Since then the Kashmiris were conquered and reconquered by the Emperors Shashas, Sultans, Maharaja and Rajas. They were murdered, oppressed and enslaved. A time came when the people of Kashmir along with their heart and homes and their lands were sold by the British, for a paltry sum of Rupees 75 Lakhs.

In order to understand the whole situation let us make a survey of the system from the dawn of civilisation. During ancient period of our history, only two parties appear to be interested in land and these are the tillers of land on the one side and the ruler and his courtiers on the other side. The cultivator worked for his livelihood and as such had to till the land. The ruler claimed that as he was the overlord for protection he must get his share from the agricultural produce. Land revenue or the king's share was assessed upon the village as a whole and its payment was considered a joint responsibility of the agriculturists living in a particular village. Generally this revenue was collected in kind and the officers of the king then sold the grain to people. The king also made assignments of revenue

to his favorites in lieu of services rendered by them. This was done by granting jagir in favour of the person. Similar land endowments were made in favour of temples also. As times passed the number of such assignments increased resulting in the creation of absentee landlords, jagirdars and *assamidars*. These assignments of land revenue in favour of the incumbants were termed as *agarharas*. Such assignments were made in favour of the *Damaras* or the feudal lords, the *Prohits* or the temple preists and the *Brahmans* or the upper castes.

The study of the Rajatarangini makes clear that the largest number of *agarharas* were made in favour of the *Brahmans*. Next to *agarharas* were the *mathas* or the religious establishments to which such grants were made by the king or the queen of Kashmir. Such grants, assignments and endowments were made to the individuals or institutions in perpetuity. A time came when the number of land-owing *Brahmans* increased to such an extent that the number of land-owing peasants became insignificant. The growth of feudalism gave rise to other malpractices. Forced labour or *begar* was legalised and it was considered the privilege of the king and his nominees to enforce *rudhabharodhi* or *begar* on all tillers of lands. Hiuen Tsiang, the world famous Chinese traveller who visited Kashmir in the seventh century mentions that all land in the country is owned by ministers and officers of the king.

During the medieval period of our history, we find land administration based on some organised forms. We find the Revenue Department under the charge of a minister designated as *Mahatma*, who would appoint revenue officials for each village. The records of rights was maintained in provincial offices and was written on brich-bark as well as paper which was obtained from Central Asia or produced locally. For registration of sale-deeds a separate office was created. The whole kingdom was distributed into two divisions known as *Kamraj* and *Maraj*. Besides this, the hill states including Rajauri, Poonch and Naushera formed another division of the kingdom. The whole country was divided into parganas which numbered 27 during the reign of Zainulabidin (d. 1470) Feudal chiefs continued during this period also. The whole land was classified into four catagories as under:

- i) Naturally irrigated lands.
- ii) Artificially irrigated lands.
- iii) Fallow lands.
- iv) Gardens.

*Khiraj* or the land revenue was the chief item as a financial source to the Sultan. One-third of the produce was generally fixed as the share of the government. But, some times it was fixed at one-sixth during the reigns of benevolent Sultans. However, a significant advantage allowed by the Sultans to the peasants was that during their reigns the ownership of lands stood vested in them. This had not been the case during the

reigns of the Rajas. In this respect the great contribution of the Sultans was the recognition of the proprietary rights of the tillers of lands who could sell or purchase lands. The *jagir* system continued during this period also.

After the fall of independent Kashmir, the Mughal Subedars, Afghani Sultans, Punjabi Maharajas and Jammu Rajas became masters of Kashmir. The continued the old system of revenue administration with some changes. For instance a fifth category of lands as the *Khalsa* lands or the ruler's lands was added and was owned by them. The rest of the available lands was bestowed on *Subas*, *Talaqdars*, *Maufidars* and *Jgirdars*. During this period of slavery, the rulers took half share of the total produce as land revenue. Besides the above deduction, the peasants had to pay one third share of the produce to officials as well as intermediaries like the Patwari, Kanoongo, Kardar, Shakdar and Malguzars.

### LOSS OF PROPRIETARY RIGHTS:

It was in 1846 that the Jammu and Kashmir State came into existence through the efforts of the then British Government in India. They sold, all the hilly or mountainous country with its dependencies, situated to the eastward of the river Indus and westward of the river Ravi to Gulab Singh of Jammu, who was given the title of Maharaja. The British also helped him militarily to subdue the Kashmiri uprising against this sale.

### Abolition Of Landlordism In J & K

As such, Kashmir became "the scene of vile oppression and abominable misrule and it remained trodden down and trampled." The Maharaja confiscated all Jarirs and declared that hence-forth, he was the owner of all lands, mountains and forests in the region for he had purchased them. This was the first time in its history that the Kashmiris and the people of the frontier illaqa lost proprietary rights of their own lands.

The next Maharaja parcelled out the dominion among *Kardars* who were his agents meant to supervise distribution of lands for cultivation by *Nafri* or the members of a household. After this distribution, the tillers of land were put in charge of the *Shakdars* who were meant to watch the crops. During harvest time, the villages were handed over to the army known as *Nizamatal Palton*. These soldiers of the Maharaja moved from village to village and enforced recovery of three quarter of produce from the tillers of land as share of the Maharaja. Thus only one quarter was left for every household. Out of this one-fourth, the tillers of land had to offer some portion of the grains to other stooges and sub-agents of the officials. Robert Thorp has given appalling details about the fates of farmers in the State. Let me quote from his famous book; *Kashmir Misgovernment*:

"Of almost every thing produced by the soil, the government takes a large proportion as its share. Out of

every 32 traks of each grain of Rabi crop, the following is taken from the tillers of land:

Share of the Government.	20 seer
Share of the Sargol.	1 seer
Share of the Patwari	1 seer
Shakdar	1 seer
Servants of Kardar	1 seer
Tarakdar	$\frac{3}{4}$ seer

Total share of government: 22 traks out of every 32 traks of food-grains. This would show that very little grains were left to the tillers of land. Besides the above, there were other exactions levied on him. There was a tax on each fruit tree. There were taxes on animals, fowls and even on bee-keeping. Every thing on the face of the earth was taxed except air. Arthur Brinkman in his work. The wrongs of Kashmir has described the pitiable condition of the masses as under;

"To see the oppression is easy enough; to prove each act and to trace it, to the source, is harder. But this I tried to do and I proved that oppression exists, far than any one dreams, of that I have met with..... But alas! The Kashmiris are treated just like so many convicts; none work for their own benefit. They set to work quietly and with no pleasure.....It is all sowing for themselves to reap and carry to the barns of the hated government."

Sardar Buddh Singh, the President of the National Conference has described these pathetic conditions, in a speech he made in 1945 in these terms:

## Abolition Of Landlordism In J & K

"Lakhs of hungry, naked and suffering Kashmiris are breathing their last breath. Deprived of the necessities of life, clothing and food they are covering their life-span, rather nearness to death, under extreme oppression, degradation and atrocities".

### QUIT KASHMIR MOVEMENT:

After having chalked out "Naya Kashmir" programme, the people of the State, started a political-militant struggle in 1946, known as the Quit Kashmir Movement. It has declared that "the descendents of Gulab Singh had no right to rule this land. We were not even asked when the British sold this land to him. Now, when the British have to quit India, we ask the Maharaja to quit Kashmir." All the leaders of the National Conference including Shaikh Abdullah were arrested and tried for sedition and sentenced. The country witnessed wholesale acts of repression and the people of the State suffered untold miseries. Many were killed by the military and many were injured in firings. The British left India after dividing it into two dominions-Pakistan and Bharat. The Maharaja hesitated in acceding to any of the dominions for he wanted to remain independent. Pakistan deputed tribals for an invasion of Kashmir who let lose a reign of terror on the people. The Maharaja acceded to India and the invaders were driven back from some parts of the State. A cease-fire between India and Pakistan resulted in the temporary division of the State and the Maharaja was forced by circumstances to handover administration of the State in the hands of his

son. Shaikh Abdullah, who became the Prime Minister declared openly that the land belonged to the tiller and the landlord had no right over the land or the peasant. In order to implement "Naya Kashmir" the National Conference decided to abolish absentee landlordism.

### AGRICULTURAL REVOLUTION:

As Prime Minister Shaikh Abdullah brought about an agricultural revolution in the State. It was not only a set of agrarian reforms but the total change in the system from autocratic feudalism to socialistic economy. His first act was to restore ownership of their own lands to the tillers of land, whose proprietary rights of ownership had been usurped by the Maharaja. All the privileges of serfdom and feudal aristocracy were abolished and the peasants were freed from the clutches of absentee land-lords, *Chakdars*, *Jagirdars*, *Shakdars*, *Maufidars*, *Kardars* and *Mukarridars*. On the 13<sup>th</sup> of July, 1950, which is observed as the Martyr's Day, the State government made the following announcement:

1. The right of ownership in land except orchards by the following land-holders has ceased with effect from 17<sup>th</sup> April 1948, without any compensation.

Name	Area in Kanals
1. Raja of Chenani.	300061
2. Shrimati Vidyawati	106240
3. Wazir Ramsaran Dass.	32847
4. Hemis Gunpa.	16768

### Abolition Of Landlordism In J & K

5. Taj Ram.	15975
6. Sardar Kishan Singh	14293
7. Dewan Danpat Rai	14112
8. Thakar Kartar Singh	7850
9. Pandit Shyamsundar Dhar	10412
10. Anant Ram	9944
11. Kishan Singh	9611
12. Chin Singh	9602
13. Ghulam Mustafa	9018
14. Pandit Upendra Kishen Koul	8162
15. Rigdam Gunpa.	8141
16. Ram Ditta	7751
17. Sant Ram	7463
18. Shrimati Parsinnu	7248
19. Chaudhari Risilla	7197
20. Thakar Faquiroo	6907
21. Moti Ram	6447
22. Khanqah Baba Rishi	5856
23. Stagna Gunpa.	5606
24. Thakar Bhiloo	5386
25. Pandit Balkak Dhar	5144
26. Raja of Stok	5071
27. Ziarat Pir Dastgir	4483
28. Khuda Baksh	4277
29. Ahmad Mir	4202
30. Muhtarma Ashraf Begum	3915

For all landlords, it was declared that they could hold only 160 kanals of land for personal cultivation. The lands so released were ordered to be transferred to the actual tillers so those lands. It was also ordered that

the right of ownership in favour of tillers of land be properly recorded in *Jamabandi* and *Dalbachh*.

2. It was ordered that all proprietary rights in favour of the actual tillers of land in the Poonch jagir, which has an area of 1627 square miles be conferred on them and all such rights of the Raja of Poonch were abolished.

3. All jagirs granted by the Maharajas to some privileged loyalists were resumed as a first step towards abolition of feudalism. All revenue assignments made by the Maharajas in favour of jagirdars, maufidars and mukarridars were resumed with effect from 17<sup>th</sup> April, 1948, without any compensation.

4. All State lands growing saffron in Kashmir were assessed to revenue and handed over to the actual cultivators alongwith proprietary rights.

5. In order to introduce reforms among the cultivation of water-nuts in lakes and marshy areas, the system of annual farming of the Mahal-I-Singars was abolished. Instead a system of granting licences to those who made their livelihood by extracting water-nuts was introduced.

6. Those tenants who held *Maliari* or vegetable growing lands, were granted protected tenancy rights.

### Abolition Of Landlordism In J & K

7. All available lands were thrown open for cultivation and all unattached lands were granted in favour of the peasants.

8. All middle-men and intermediaries and functionaries created during the rule of the Maharajas, such as Nambardars, Kardars and Zaildars were disbanded so as to relieve the villages from these agents of repression.

9. All mortgages were restituted in which the principal money actually advanced did not exceed Rs. 10,000. During slavery another nasty feature had emerged in the villages in the shape of indebtedness.

10. By the Distressed Debtors Relief Act, all debts were scaled down by mediation through debt conciliation.

In order to improve the agricultural sector, "grow more food" campaigns were started. Not only vacant lands were allowed to the landlesspeasants but improved techniques of agriculture were initiated. Similar schemes were introduced in the field of forestry, fisheries and sericulture. These revolutionary steps, especially in the field of agriculture ushered an era of liberation for the tillers of land, tenants and peasants from feudal and autocratic oppression.

### CONCLUSION:

Implementation of the aim of granting proprietary rights to the tillers of land with-out

compensation and the provision of all lands to the actual tillers is a historical decision of the National Conference, which will be written in golden letters in the history of India. Never before any such reforms of far-reaching consequences had been introduced in any part of the country. However, it cannot be denied that taking over of lands without paying any compensation to the landlords was morally a bad act. In certain cases, it resulted in great hardship to them because earnings from lands was their only source of income. As the majority of tillers were Kashmiris and majority of landlords were from Jammu, the abolition of landlordism, resulted in creating a rift between two regions of the State, which has not subsided as yet. The people of the State stand divided and the wish of the last Maharaja to create an independent State of Jammu & Kashmir, on the model of Switzerland, has not materialised.

## Chapter 34

### ETYMOLOGY OF KASHMIR

The Valley at Kashmir is just like the basin of an ancient lake surrounded by mountains. It was Drew who suggested in his *Jammu and Kashmir Territories*, that during pre-historic times, the valley was a lake and its water reached about two thousand feet above the present level of its surface. In this basin we find flat topped mounds of clay, now known as the Krewas. Geological researches have shown that the Krewas are the remnants of deposits of the vast lake. Millions of years back the valley and many regions around it were struggling under a big sea. With the emergences of the Himalayas, the gorge at Khadanyar got bifurcated and water started draining out of the lake. Some lakes such as the Dal, Wullar and Manasbal are the shrinking remnants of that vast lake. The Krewas occupy the entire Kashmir valley and are centres of earliest habitats of the Kashmiris. Archaeologists have discovered the traces of early cultures buried within these Krewas, in the shape of skeletons and stone tools. Thus the valley of Kashmir can claim to have been a repository of earliest Neolithic culture.

Geologists tell us about various volcanic transgressions in the north-western Himalayas. They have also found that Kashmir is an active seismic region where earthquakes have been common. Millions of years ago, such a huge volcanic eruption in the Baramulla gorge resulted in the outlet of the water from the valley. This geological fact was later woven into a mythological tale in the *Nila-Mata-Purana*,



### Historic Kashmir

complied probably in the 7<sup>th</sup> century. This legend informs us that during ancient times, the valley was lake called Satisara. Its water was drained off through an outlet made with the plough by Ananta so that the water demon could be killed by Vishnu. When the valley became fit for habitation Kashyapa the head permitted the Pishacas to live in company of the Nagas, who were original inhabitants of the valley.

Leaving aside the mythological tale it is necessary to identify the tribes which have moved to Kashmir from far-off lands.

In the domain of anthropology, mankind has been classified into the following four races:

Caucasoids.	Asteroids
Mongoloids.	Negroids.

While the Caucasoids dominate many region of Europe, this race also dominated the countries of Arabia, Iraq, Iran, Afghanistan and the northern region of Pakistan and India. The Australoids consist of the Australian aborigines, the Ainus of Japan, the Vedoids of central and south India and the Pacific Islanders. The people of Mongolia, Tibet, Malaysia, Indonesia, China and Burma belong to the Monhgoloid race. The Negroid race dominates the African continent,

The Caucasoids lived in the region known as the Caucasus region which extends from the Caspian sea to the Mediterranean sea. The main characteristics of this stock is fair skin of many ranges, abundant wavy hair,

### Etymology of Kashmir

prominent narrow nose, thin lips, high forehead and well developed chin. In this stock, blood group characters include the presence of A<sub>2</sub> gene and relatively high frequencies of the rhesus negative gene cde. The Caucasoids have a number of sub-races which live in Europe, western Asia, north Africa and north western India.

Latest studies in the A B C and AB blood groups show high frequency of A group in western Europe and B group in Eastern Europe. This very scientific study revels high frequency of B group in Central Asia, Northern India and Egypt. It may be incidentally mentioned that high frequency of B group is totally absent in America and Australia. Among the Caucasoid race, the Mediterranean stock is prominent in Iran, Afghanistan, Bluchistan and north western India. It may be noted that recial classification in India becomes difficult if we tie the physical types with language group. The term Aryan and Dravidian are purely linguistic and it were the Aryan speakers who destroyed the Indus valley civilisation after their advent in 1500 B.C. Leaving aside the mythology of legend, two facts emerged from it: a) this land has emerged out of the water b) Khasyapa permitted outsiders, Pishcas to live with the original, Nagas, in this land Geological researches have testified the acurataness of the first fact. The second fact requires further probe.

### Neolithic Culture:

The Neolithic period in the history of Asia is pregnant with far reaching results for civilisation.

### Historic Kashmir

During this period we find new stone tools, stone axes, flakes of advanced type and another hunting tools together with skeletons of animals in the caves. By then, the man had discovered fire and he would live in caves. In the beginning people lived on animal flesh only but later food gathering communities came into existence. A time came when knowledge of animals harding and elementary agriculture became known to the people. In Kashmir, very interesting evidence has come to us with the discovery of neolithic communities at Burzhom, Semthan and Guphakral. At Burzhom, the archaeologists have found, what they term as the "dewelling pits". In fact these pits are specialised type of cave dwellings, suitable for rough and cold climate of this region. Some holes into the earth are protected by thatched roofs so as to prevent the incoming snow of rain. Burzahom is a big mound of earth on which stand the megaliths denoting traces of the habitation such megaliths or standing stones are connected with the pre-historic communities who would revere and respect the sun and the moon. In the underground dwellings, which are circular as well as square and rectangular, there used to live pre-historical Kashmiri tribes in about 2375 B.C. In these dwellings, were found a wide range of bone and stone implements, grey and black pottery, skeletons of dogs and humans, hunting tools and beaus, needles, knives and spoons. A very interesting find was a stone slab depicting a hunting scene with two suns. This neolithic culture of five thousand years back is our starting point in human history.

### Etymology of Kashmir

Such type of neolithic cultures have been located in Mesopotamia, Egypt, the Indus valley and China. As such, our culture has close affinity with the above mentioned cultures. In fact, we are part of the culture of the Middle—east. At Hoi-nar, in Pahalgam in Kashmir, the State archaeology discovered tiles decorated with a rare motif: two animals tewining their necks. It is astonishing to see the same motif in the Palette of Nar-me, preserved in the National Museum at Cairo. Similarly, the motif of bulls, cows and lions are common in Mesopotamia, Egypt, the Indus valley and Kashmir.

### *Indus Civilistion :*

The earliest known neolithic culture has been dated at Jaricho and it was from the Middle east that the first agricultural tribes spread out. However, the first agricultural irrigation system was experimented in Mesopotamia in about 5000 B.C. the Indus civilisation was, in fact a projection of the Sumerian culture. The economy of these people was based on agriculture and was at the same level of development as that of Mesopotamia and Egypt Indus civilisation came about in 15000 B.C at the hands of the Caucasoids who in the terminology of the language are called the Aryans. In Caucaso race denotes the people who lived in the Caucasus region extending from the Caspian sea and the Black sea to the Mediterranean sea. those of the Caucasoids who settled in Iran were termed as the Aryans due to their language differentiation. These very Caucasoid Aryans, due to their language differentiation.

### Historic Kashmir

These every Casucasoid Aryans due to their; lanuage differentiation. These very Caucasoid Aryans, a new tem to avoid confusion, invadou the north west India and destroyed the Indus civilisation. These people had many branches who went west ward also. A branch of these people, termed as the Hittites established themselves in Asia minor, Syria and Mesopotamia. Another important branch of this race known as the Kassites established themselves in Babylonia and even ruled it for about six hundred years.

#### *The Kassites:*

We are deeply interested in the Kassites because of their being a major tribe to have settled in Kashmir and given it, its name. The Kassites are known by various names, such as Kash, Kush, Cush and Khash. The Kassites belonged to the Caucasoid race, who made several settlements in Mesopotamia, Iran and Kashmir. Cush or Kush, we know was a son of Ham or the grandson of Noah, who founded the branch of the Kush of Cush tribe. This tribe, wherever it went in the food gathering stage, named its habitation as Kash or Kish. These people named villages, rivers and mountains after their tribe name. It is fer this reason that we find a village known as *Kash* near *Bagdad*. In Mesopotamia, they became rulers and founded the Kassite Kingdom and they even named the river also as *Kashan* river. When they had entered Iran, they named their village as *Kash-mar*, which exists even today near Nishapur. In the Central Asian region, the Kassites did establish many settlements in *Kash—more* near Merv, *Kash* near Bokhara, *Kashmohra* and *Kashania* near Samarkand.

### Etymology of Kashmir

These Kassites seem to have moved down into Afghanistan and settled at *Kash-Kar*, *Kash-ek* and *Kashu*, while the Hindu -Kush mountains are named after the Kassites. Another settlement named *Kash-mor* exists in the south of this moujntain range. The villages and towns of *Kashan*, *Keshgar* and *Kashm* remind us of these Kassites. However, we are concerned with Kash-tawar and Kashmir. The *Nila—Mata—Purana* speak about various tribes which have settled in the valley from time to time. And one of the important tribe is the Khas or Kush people. We already know that the Pishacas were tribes from Kapisa or modern Kafirstan; the Nagas were the dragon worshipers akin to Medin Zohak. But the Kash people had an able leader in the person of Kash-Yapa, who not only subdued the local people but also allowed them to live in peace with the non locals. Henceforth, the valley was named as *Kasheer* and its people were named as *Koshur* people. This explains our estemolgy and to this fact, Babar, the founder of the Mughal Empire in India refers in his Memoirs (trans, Leyden & Erskine).

According to him the Kash tribes were the people who gave a name to Kashmir when they settled in the basin of the river chenab they named it as Kashtwar, which is presently known as Kistwar. When the same tribes predominated the basin of the river Jehlum, they named it, Kash—mir or Kashir. Our study leads to the following conclusions:

## Historic Kashmir

- a) The Kashmiris are the Caucasoids belonging to the branch of the Kassite Aryans.
- b) It was the Kash or Kish tribe of the Kassites who gave a name to the valley of Kashmir.

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## Chapter 35

Encyclopaedia Kashmiriana

"Kashmir will become the focus of Asiatic Civilisation."

---. Vigne--- *Travels in Kashmir* . 1842

Linked as it is, with the ancient Silk Route that connected east with the west, the impact of great civilisations must be felt in the haunting beautiful valley of Kashmir. Since pre—historic times, the Caucasoids, Semites, Aryans, Greeks, Huns, Kushans, Gujars, Persians, Afghans, the Moghuls and many other tribes have moved through the mountains of this ancient land. As such, it is no wonder that among the various nations, nationalities and peoples of Asia, we can claim of having a recorded history extending to thousand of years in the past. Every people must have roots in history and it can not be denied that we have our roots in the past. The quality of civilisation which we have inherited from our past lives still exists in our composite culture and traditions. The mammoth skeleton found by us from one of the krewes of the valley, and preserved in the S.P.S. Museum. Srinagar, takes back our history to the beginning of the glaciation, some 200,000 years ago. The stone tools found at Phalgam. Kashmir, according to some scholars belong the Paleolithic period, which ended some 15 thousand years ago. The Megalithic sites found at various krewas in the valley, such as Burzhom, Tral, Badgam, take our history, even further back to the early Stone Age.

**Sources:**

The sources of information for the Encyclopaedia Kashmiriana can be detailed as under:

- a) Primary Sources.
- b) Secondary Sources.
- c) Survey and investigation.

Among the primary sources, mention may be made of the references found in the manuscripts, rare works and treatises in Greek, Chinese, Sanskrit, Arabic, Persian and other languages. The primary sources also include scientific studies made from time to time, about archaeology, numismatics, flora and fauna, anthropology, geography, etc. of the valley and data so far collected by the research scholars and scientists.

Among the secondary sources, we can include those works, reports, books, news—papers etc, which contain translations as well as trans---literations of other original works, which provide any information about Kashmir.

The third source of information, of course, would be the investigations conducted by the surveyors and investigators.

The above would show that we have rich and abundant cultural heritage from the ancient past, which must be brought to light.

### ***Encyclopaedia Kashmiriana:***

It may be mentioned at the outset that an encyclopaedia is a literary work of high importance, which gives information on all branches of knowledge

### **Encyclopaedia Kashmiriana**

or one subject, usually arranged alphabetically. An encyclopaedia can be compiled in two ways.

- a) Collection of all information about geography, history culture, languages, flora and fauna, literature, politics and personalities and its arrangement into an alphabetical order.
- b) Collection of information, according to subjects, such as, archaeology, arts and crafts, history, linguistics, religions, culture, society etc, and preparation of such compilations in an alphabetical order.

I think that we must take recourse to the second alternative, for it is easier than the first alternative.

It is not possible for me to include a bibliography of nearly one thousand books, written only in English, about Kashmir, nor can I prepare a list of nearly two thousand books, written about Kashmir in Urdu, Persian, French, Japanese and German, I can only say that nearly ten thousand manuscripts are available, written by Kashmiris, on various subjects, in Sanskrit, Persian Arabic and Kashmir in many manuscript libraries of the world. Besides the above. We have printed material available. However, I will try to indicate the sources, which need to be consulted, in the preparation of the Encyclopaedia Kashmiriana.

### ***Sanskrit Sources :***

1. Rajatarangini of Kalhana is one of the best

historical work ever compiled any where in the world. The work was completed in 1149—50 A.D. it is written in verse which is no small achievement. The monumental work is a political history of Kashmir from earliest times to 1149—50 A.D.

The account after seventh century A.D. is quite authentic. Besides, being a political work, it contains valuable information about the social, economic and cultural life of the people of Kashmir. The work has been translated into Persian, Hindi, Urdu and English.

The Rajatarangini consists of eight books of unequal size, written in Sanskrit in nearly 8,000 verses of rare literary merit. The text may roughly be divided into three sections:

- a) Book I-III, are based on traditions.
  - b) In Books IV-VI, dealing with Karakota and Utpala dynasties Kalhana has made use of the work of earlier chroniclers who were contemporaries or near contemporaries of the events they described.
  - c) For Books VII-VIII, dealing with the two Lohara dynasties, he made use of personal knowledge and eyewitness accounts, the latter often perhaps received at second or third hand.
2. The Rajatarangini of Jonaraja is an account of the rulers from the time of Jaysingh up to the regime of Badshah. The books named as *Zain—trangini*

indicating thereby that it was written at the instance of Sultan Zain—ul—Abidin.

Jonaraja was another Kashmir chronicler who did not let the eternal current of Kalban's Rajatarangini (river of Kings) die. He compiled the work during the reign of Sultan Zain—ul—Abidin. He brought down the historical narrations from 1149 to 1459 A.D. His work is inferior to that of Kalhana's and is pure political narration. He is very particular about chronology. His topographical references are very useful.

3. Jaina—Rajatarangini by Srivara is a historical work of great importance. His description of the various sections of the people is very graphic and true to life. He maintained the continuity by recording events from 1459 to 1486 A.D. The work gives political as well as cultural information, about Kashmir.

4. Works of Prajya Bhatta and Suka are the most important sources of information on the history of Kashmir. Though these works have some shortcomings, yet they portray political and social events in a fair way.

5. Prajya Bhatta's chronicle deals with history of twenty—seven years. The work is not available but, fortunately, Suka has given a brief summary of the events recorded by Prajya Bhatta. Suka's work is silent about certain major events. For instance, he does not mention how Kashmir fell to Miza Haider in 1540

## Encyclopaedia Kashmiriana

A.D. The author however, takes note of Babar's victory at Panipat and first Mughal attack on Kashmir.

*Persian Sources :*

1. (Waqia—i—Kashmir) by Mulla Ahmed, the poet laureate of Sultan Zain-ulAbidin of Kashmir is a translation of a history written in Sanskrit namely Ratnakar Purana. It contains an account of thirty—five kings who ruled over Kashmir five thousand years ago and also of seven kings, who ruled from the end of the second century to the beginning of the sixth century. These accounts were lost to the history, during the time of Avantivarman (855-83) A.D. Pandit Ratnakar wrote a political history of the kingdom covering the regimes of all the Rajas who ruled over Kashmir from *Kuljug* epoch to the middle of ninth century. No copy of this work is now available but some of the stories cited by Randit Ratnakar have been translated by Mulla Ahmad and reproduced in this book *Waqiat—i—Kashmir* written during the regime of Badshah or Sultan Zain—ul—Abidin.

2. *Tarikh—i—Kashmir* of Rais — ul—Mulk, Malik Haider Chadura who accompanied Kashmir's last ruler Yosuf Shah Chak in exile. He became a grandee of the Mughal Empire. The history is written in two parts; the first deals with the contemporary rulers of Khurasan and Turan. This history of Kashmir goes

## Encyclopaedia Kashmiriana

up to A.H. 1030= A.D. 1621 or in other words up to the 12<sup>th</sup> year of Jahangir's reign.

3. *Muntakhab—ul Tawarikh* by Narayan Kaul Ajiz. It was written by the author on the initiative of Arif Khan, the Mughal Governor of Kashmir from 1710 to 1711. Arif Khan had collected a number of manuscripts dealing with the earlier history of Kashmir. He offered them to "Ajiz" for coordinating and for writing a new history. The author compared these histories with the history of Malik Chadura and thereby the book has lost much of its value.

4. *Gulzari—i—Kashmir* by Dewan Kripa Ram — It was written on the directive of Mr. Roberts, the then Judicial Commissioner of Punjab. It was published in 1871 and its style is akin to *Ain-i- Akabari* of Abdul Fazal. Its first published copy is in the S.P Library, Srinagar. It deals with a variety of subjects such arts and crafts, products and manufacture of Kashmir besides political History.

4. *Baharistan—i—Shahi*: The book had been written in 1614 and is one of the most authentic history of Kashmir but unluckily its author is not yet known. It is one of the excellent books on the early history of Kashmir especially the Chak period.

The work by an anonymous hand comes down to A.H. 1023 (A.D. 1614). It begins without any introduction, but is very important for both the Mughal and pre—Mughal period of Kashmir history.

6. *Waki'at-I-Kashmir* is another source of Kashmir history for the aforesaid period by Khwaja Muhammad Azam Didamarri. The work was begun in A.H. 1148 (A.D. 1735) and completed in A.H. 1160 (A.D. 1747) and dedicated to the king Muhammad Shah. The chief object of the compiler was to supply biographical notes and extracts from the writings of principal Shaikhs and Ulemas and poets of Kashmir, which were entirely wanting in works previously written on Kashmir.

7. *Akbar Nama*. By Hamidullah islamabadi nad its versified translation by Wahab Parrey of Hajan in Kashmir remained proscribed during British Rule. It is one of the fine epics written two Kashmirs in two languages (Persian and Kashmir) depicting the defeat of the British and Sikh forces at the hand of the Afghans. Both the books have local touches pertaining to the Afghan period in the History of Kashmir.

8. *Tarikh-i-Rashidi* By Mirza Haider Doughlat. This work although a special history of Jatah and kashger, is also a brief account of Kashmir. During the last stage of the work, the author was in Kashmir.

Mirza Haider came to Kashmir when Shah Miri ruler, Fateh Shah, was the Sultan of Kashmir. Mirza Haider tried to make Kashmir a part of Mughal kingdom. Mirza interfered in local politics and was able to make Nazuk Shah a puppet in his hands. He had to pay for it and he was killed by the patriotic Kashmiri along with his family at the battle of Wathur. His work

discusses some important events at the time of the decline of Chak dynasty in Kashmir.

9. *Wajeez-u-Tawarikh* written by Mulla Abdul Nabi is an extremely concise book on the history of Kashmir and comes up to the region of Maharaja Ranbir Singh. (1857-1885)

This work of note, is a great source for later Mughal period in Kashmir. It was composed in A.H. 1274=A.D.1857 by Mulla Abdul Nabi.

10. *Majmua-i-Tawarikh*, by Pt, Birbal Kachroo, in Persian, records the history of Kashmir from the earliest times up to 1835. It is an authentic work on the Sikh rule. It is another source of later Mughal history in Kashmir. It was compained in A.H. 1262= A.D. 1846, and is carried from the earliest times to the end of the last ruler of the Punjab Sikhs in Kashmir.

12. *Labu -Tawarikh*, by Bahu-Din: begins from ancient times and covers the history of Kashmir up to 1828. Its first part deals with Kashmir geography, the second describes the political history, and the third describes the saints and sufies of Kashmir.

For modern period of the History of Kashmir, we do have rich material in Persian and Urdu manuscripts. Diaries of Mirza Saif-ud-din in Persian deal with the administration of early Dogra rulers. Besides this, we have other works describing social life of the people during the Dogra period (1846-1947).



### Manuscripts

The valley of Kashmir has the unique distinction of the having its history recorded in manuscripts. Such manuscript collections are preserved in the following labraries:

1. Oriental Manuscript Labrary of the Research Departement.
2. Academy Library, Lalmandi, Srinagar.
3. Archives Reference Library, Old Secretarit, Jammu.
4. Archives Reference Library, Old Secretariat, Srinagar.
5. Public Library Lalmandi, Sringar
6. Rughnath Patshala Library Jammu.
7. Buddhist School of Philosophy, Leh, Ladakh.
8. Madinat-ul-Aloom, Hazratabal, Srinagar.
9. Bab -ul-llam, Budgam, Kashmir.

These manuscripts are written in Sanskirt, Arabic, Persian, Tibetan, Turkish, Hindi, Urdu, Kashmir, and dogri.

### State Archives:

This State has three main Archives repositories at Leh, Jammu and Srinagar, which house records from 1724 A.D. upto the present times. Besides the above, we have departmental Record Offices, such as *Mahafiz Khana Maal* and *Mahafiz Khana Bandobast* at Jammu, Srinagar and Poonch. In these repositories the following records are preserved:

1. Documents in Turkish, Tibetan, Dogri, Hindi, Urdu, Persian and Sanskrit.
2. Persain records, documents, diaries, memoranda and accounts (1724-1892).
3. *Kitab-navisi* registers, containing daily reports about administrative affairs, in persian, from 1847 to 1927.
4. Old records in English from 1868 to 1921. These records deal with various social, political and governmental affairs.
5. Private records of Maharaja, from 1885 to 1924. These records were created by Pratap Singh as his personal and private papers, which contain his private correspondence with the then British Viceroys.
6. State Departement Records (1885-1924) These archives are in English and contain comprehensive information on all matters of administration in the State.
7. Vernacular (Urdu) Records from 1889 to 1921. All these records are in Urdu and deal with all government affairs and administration.
8. Secretariat Records. (1889-1947). These records are in English and deals with various department affairs.
9. Council Proceedings. All Council Proceddings have been bound in volumes and some volumes have been printed also. All proceedings are in English, duly signed by the Minsisters. The period covered is from 1922 to 1926.

**Historic Kashmir**

10. Army Records, deal with military affairs and pertain to the period from 1922 to 1943. These records deal with raising of State regiments and army codes.
11. His Highness Orders. These archives pertain to the period from 1926 to 1943. Between this period, the Maharaja exercised unlimited powers and all orders were issued by him in his personal capacity as ruler of the State.
12. Council and Cabinet Orders. (1943 to 1947).
13. Secretariat Record. 1947-1999.
14. Cabinet and Council Orders (1947 to 1999).
15. Secretariat and other Departmental Records. (1947 to 1999).
16. Governor of Kashmir Records. (1924-47).

All the above records are unpublished and original source material for the history of Kashmir.

***C.I.D. Reports***

In the State Archives, there are preserved C.I.D. Reports, presented to the Maharaja by the Prime Minister. These reports deal with political affairs right from 1931 to 1947. Besides this, the State Archives Repository, Srinagar houses the records of the Governor of Kashmir right upto 1947, which is full with information about political upheaval in Kashmir in 1931. Also are preserved in this Repository, the Constitutions which Sheikh Mohammed Abdullah envisaged for Kashmir and his correspondence with

Pandit Jawaharlal Nehru and Maulana Azad. The State Archives also preserves the approved Constitution of the Jammu and Kashmir duly signed by the members of the Constituent Assembly.

Among the interesting records, mention may be made of records pertaining to the Central Asian Trade, reports by the State secret Agents deputed in the Central Asian principalities, trade Missions to Tibet, known as Choba Lahsa Missions, papers regarding Gilgit and Chitral, and documents about the Christian Missionaries. It may be interesting to know that the State had an enclave in Tibet, the revenue of which was collected by the State officers who would visit Mansar at intervals. It is interesting to note that Prata Singh was deposed by the British and we had no Maharaja for about 10 years. It is also interesting to note that Gilgit was leased out, to the British Government by the British who constructed the Jhelum Valley Road from Kohala to Srinagar and the Frontier Road from Srinagar to Gilgit, for military purposes. Other important and interesting archives pertain to the British political missions into Central Asia.

Most of the records have been indexed right from 1742 to 1950 and about 25 index volumes have been published.

***Published Source Material***

Published source material falls into two categories: governmental and private. Among the governmental source material, mention may be made of:

### Historic Kashmir

- a. Admisistration Reports. (1872-1999)
- b. Jammu and Kashmir Gazettes. (1889-1999).
- c. Punjab Gazette. (1925-11934).
- d. India Gazette.(1925-1955).
- e. Census of India Reports.(1891-1961).
- f. Jammu and Kashmir Budgets. (1893-1965).
- g. J &K. Praja Sabha Reports. (1934-1946).
- h. J&K. Constituent Assembly Debates.
- i. J&K. Legis;ative Assembly debates. (1955-1999).
- j. J&K. Civil and Military Lists.(1893-1947).
- k. J&K. Civil Lists. (1954-1999).
- l. Maganzines, Newspapers and Phamphlets.
- m. Reports and Memorandams.

All the above printed publications are preserved in the State Archives Repositories at Jammu and Srinagar.

### *National archives of India.*

In the National Archives of India, New Delhi, we have unpublished archives material about Kashmir, these are listed below:

- a. Foreign Secret Papers.
- b. Foreign Despatches.
- c. Foreign Department proceedings,
- d. Political Department proceedings.
- e. Governor General's Despatches
- f. Home Department Proceedings.
- g. India Foreign Proceedings.

### Encyclopaedia Kashmiriana

- h. Political and Secret Home Correspondence.
- i. Secret Letters and enclosures.
- j. Political and Secret Memoranda.(Native States and Northern frontiers)
- k. Parliamentary Papers, Official Diaries and Secret Reports.

For consulting these records, one must submit his application to the Director, National Archives of India, New Delhi under the Archives Research Rules.

### *India office library, London*

Very important original source material on Kashmir is available in the India Office Library, London. This material pertains to :

- a. Political Despatches to India.
- b. Political Letters to India.
- c. Political and Secret Memoranda.
- d. Secret and Political Letters.
- e. Political and Secret Home Correspondence.

All these records are bound in hundreds of volumes and can be consulted by research scholars sponsored by Indian universities. It is better to obtain full information from the Indian High Commission in London.

### *London Archives*

Archival source material on the modern period of Kashmir is preserved in the British Records office.

### Historic Kashmir

London and India Office Library. These archives are listed as under:

- a. Indian State Papers. These are confidential files pertaining to the affairs in the Indian States including Kashmir.
- b. Political and Secret Records. (1880-1902). These files contain secret and confidential reports about Kashmir.
- c. Foreign Proceedings. (1846-1924). Information about Kashmir is contained in these files.

### Newspapers and journals:

Newspapers and journals are an important source material for modern period of Kashmir. Very rare collection of newspapers and journals are preserved in:

1. India Office Library, London.
2. National Library, Calcutta.
3. State Archives at Jammu and Srinagar.

Among the vernacular papers, important are; *Akbar-I-Kashmiri*, *Khair-Khawh-I-Kashmir*, *Akhbar-I-Aam*, Lahore, the *Oias Akhbar*, the *Kashmir Darpan*. The *Kashmir Pandit*, *Hamdard Darapan*, *Kashmiri Pandit*, *Hamdard-I-Hindi*, *Ranbir*, *Jammu*, *Haqiqat*, *Srinagar*, *Hamdard*, *Srinagar* and other local papers. These papers cover the period from 1881 to 1947. Among the English papers, mention may be made of: *Amrita Bazar Patrika*, *Civil and Military Gazette*, the *Friend of India*, and special mention may be made of

### Encyclopaedia Kashmiriana

the *Journal of the Asian Studies*, *Asiatic Quarterly Review* and the *Modern Review*. It may be mentioned that first local Urdu paper *Al-Rafiq* gives vivid accounts regarding mal-administration in the State, during early Dogra period.

### Printed contemporary sources:

Among the contemporary printed publications, mention may be made of:

- a. Histories written by Pir Hussan Shah Khuihami, Pandit P.K. Bamzai, Pandit Gwash Lal, Dr. G.M.D. Sofi, Munshi Mohammad Din Faug, Dr. R.K. Parmu and Prof. Mohib-ul-Hasan. Research works done by Walter Lawrence, Fredrick Drewy, Pandit P.N. Bazaz, Rashid Tasir, Francis Young husband and
- b. Travel Accounts written by Francis Bernier, Vigne, Hugle, Schonberg, Rothfold, and Knight.
- c. Special works on geography, archaeology, sociology, culture, politics, and education by Bates, Wilson, Assadullah, Malik Fazal Hussain, Hajini, Charak, Tokan Sumi, Pandit R.C. Kak, Pandit Anand Koul, Pandit T.N. Madan, Prof. Ishaq Khan, Prof. Rafiqui, Sunil Chander Ray, Aziz Ahmed, Ferquaon, Pandit Samsar Chand Koul, Moneoh Pithawala, Tyndel Biscoe, Yosuf Taing, M.L. Saqi, J.L.K. Jalani, G.H. Khan, and Robert Throp.

## Monuments

1. Mosque and Tomb of Madin Sahib, Srinagar
2. Hari Parbat Fort, Srinagar
3. Takhat-i-Sulaiman, Srinagar
4. Shankracharya Temple, Srinagar
5. Mosque of Akhun Mulla Shah, Srinagar
6. Sangeen Darwaza and Kathi Darwaza  
Srinagar
7. Shahi Masjid, (Pathar Masjid) Srinagar
8. Ancient Temple at Pandrithen
9. Buddhist remains, Pandrithan.
10. Noolithie Site, Ladhu
11. Pari Mahal (Pir Mahal) Srinagar.
12. Group of Ancient Temples Naranag
13. Ziarat of Haji Pir Mohammad, Srinagar
14. Mazari-i-shoura, Drugjan.
15. Tomb of Sultan Shahab-ud-Din
16. Tomb of Sadar-ud-Din alias Rinchan Shah
17. Tomb of Sultan Fateh Shah.
18. Tomb of Baihaqi Begu,
19. Tomb of Sultan Alla-ud-Din
20. Tomb of Shahzada Adam Khan

379

## **Monuments**

21. Tomb of Mohammad Azam Dadamari.
22. Tomb of Mulla Tahir Gani
23. Royal Grave Yard at Zaina Kadal (Mazari-i-Salatin)
24. Tomb of Sheikh Yaqub Sarafi, Zaina Kadal
25. Tomb of Mulla Mohsin Fani, Gurgari Mohalla
26. Ruins at Vicharnag.
27. Ali Masjid, Eid Gah.
28. Mosque at Bahaudin Sahib.
29. Detha Mander Baramulla.
30. Ancient Temple, Baramulla.
31. Remains of Stupa, Kanispor
32. Remains of Stupa Remains of Monastery,  
Pahasapora
33. Remains of Chitya, Parihasapora.
34. Sugandhasa Temple, Baramulla,
35. Shankar Ganisvara Temple, Baramulla.
36. Ancient Site Sumbal
37. Partab Swami Temple, Pattan.
38. Execavated remains and ancient site,  
Ushkar

## Monuments

39. Ruins of Temples at Farooz Pur Darang.
40. Ancient Temple at Village Pathermulla
41. Mineature Temple in the Spring, Baramulla.
42. Chatur Mukh Linga, Baramulla
43. Temb of Sultan Shahs-ud-Din at Andarkot.
44. Temple at Naranthal
45. Temple at Garur
46. Reck Carvings at Nadihal.
47. Ruins and Spring at Handwara.
48. Ancient Site at Deeni-Pather, Mamal
49. Bhunshwari Spring at Khemuh.
50. Ancient Remains at Badagiri.
51. Ancient ruina at Devsar.
52. Ancient Remains at Malwan Kulgam
53. Ancient Ramains at Malwan Kulgam.
54. Mughal Building surrounding the spring at Verinag
55. Martand Temple, Mattan.
56. Bumzu Cave and Temple
57. Ancient site Chakradhar
58. Ancient Temple Mamal

## Monuments

59. Ancient Site Heinar, lidre
60. Ruina of Mughal Hamam, Achhabal
61. Ruins of Hamam Spring Achabal
62. Ancient temple Narasthan
63. Awantisavara Temple
64. Awantiswami Temple
65. Ruins of Ancient Temple
66. Ancient Temple
67. Ancient Temple
68. Aliabad Sarai
69. Hurpura Sarai
70. Khanpura Sarai
71. Verinag Arcade, Anantnag.
72. Ancient Siva temple
73. Ancient Temple

## Chapter 36

### **PLACES OF HISTORIC INTEREST**

1. Aasar-i-Sharif, Hazratbal
2. Amritabhavana Vihara
3. Avantipora.
4. Aliabad Sari
5. Avanti Svamin
6. Asokesvara
7. Ardha-Narisvara
8. Amaresvara (Amarnath)
9. Ahan
10. Akhal
11. Aali Masjid (Ali Masjid).
12. Aarigam
13. Achabal
14. Ander-Kot
15. Aasari-i-Sharif, Hazratbal

## Places of Historic Interest

16. Abhnavagupta Cave
17. Aisha-Muqam Ziarat
18. Anantnag (Andar-nag)
19. Acchabal Garden.
- "B"
1. Bhutesvara
2. Bhimkesva
3. Brabal
4. Budhagira
5. Buniyar temple
6. Banditemple
7. Baladya Matra
8. Bhim Devi
9. Balasrama
10. Bhedagiri
11. Bhatarikamatha

## Historic Kashmir

12. Badralkali
13. Budhamulla
14. Burzahom Ancient Site.
15. Bathas Tal Cave
16. Bereua
17. Budshahs Dumat
18. Baba Reshi
19. Baradari's of Nishat, Shalimar, Achabal and Cheshmashai.
20. Beggagund (Pre-historic)
21. Bhalerakaprapa Vihara
22. Brah (Pre-historic).
23. Bulbul Lanker
24. Bumzo Cave
25. Bilhan (Pampore).
26. Baravul Agrahara
27. Buddhist ruins at Gupkar.



## Places of Historic Interest

## "C"

1. Cauramatha
2. Cakradhara
3. Chandrapora
4. Castle of Sirahsila
5. Castle of Dugolhahatha
6. Castle of Lohrin
7. Castle at Seer
8. Castle at Parihasapora
9. Castle Nagam
10. Castle at Gagnageer
11. Castle at Saller
12. Castle at Sopore
13. Castle at Hariparvat
14. Castle at Beraua
15. Castle at Nagar

## Historic Kashmir

16. Castle at Baramulla
17. Castle at Uri
18. Castle at Muzzferabad.
19. Cakreshvara
20. Chiteratma Keshva
21. Chunkuna Vihara.
22. Chandigam.
23. Chasma Shahi Garden.

## "D"

1. Didda Matta
2. Dumta Bal
3. Dyaragul
4. Damodarsida
5. Darashwudder.
6. Devsar Remains
7. Durlab Svamin

## Places of Historic Interest

8. Drona Svamin
9. Dharmaranyvihara
10. Divar Ikman-pora
11. Dorpgaha-
12. Dara Sikol Garden.

## "F"

1. Feroze-pore Dranga

## "G"

1. Gopadri
2. Gadadhar Temple
3. Ganesh Temple
4. Govardhanadhara
5. Gurdawara chati Padshahi
6. Gofkral (Pre-historic)
7. Gopalapora Temple.
8. Gurdawara at Mattan.
9. Gurdawara at Baramulla.

## Historic Kashmir

## "H"

1. Hartkesvara
2. Huobko pura
3. Harwan.
4. Imam-badra, Hassanabad
5. Imam-badra, Zadibal
6. Imam-badra, Ahmadpora
7. Imam-badra, Badgam
8. Imam-badra, Mir Gund
9. Ishabar temple.

## "J"

1. Jyestharudra
2. Juhkapora
3. Jyapora
4. Jayendravihara
5. Jayavana
6. Jyesthesvara temple
7. Jvala-Mukhi-Durga
8. Jamia Masjid, Shopian

## Places of Historic Interest

9. Jamia Masjid, Srinagar
10. Jamia Masjid, Barmulah
11. Jamia Masjid, Shopian
12. Jami Masjid, Sopre
13. Jami Masjid, Bijbehara
14. Jamia Masjid, Islamabad.
15. Jay Shri
16. Jalora Vihara.

## "K"

1. Krtiashrama Vihara
2. Kaptesvara Tirth
3. Kanishkapora
4. Kramavarta
5. Ksemgaursvara
6. Khanqah-i-Bulbul Shah
7. Khanqah-i-Mulla
8. Khanqah-i-Aala

## Historic Kashmir

9. Khanqah-i-Kubravi
10. Khaqah-i-Faizpanah
11. Khanqah-i-Syed Burkhurdar
12. Khanqah-i-Syed Mohd Madni
13. Khanqah-i-Baba Ismail
14. Khanqah-i-Malik Jalal Thakur
15. Khanqah-i-Tral
16. Khanqah-i-Vachi
17. Khanqah-i-Charisharief
18. Khanqah-i-Shamsi
19. Khanqah-i-Sopore
20. Khanqah-i-Chesti
21. Khanqah-i-Makhdommi
22. Khurhama
23. Kallan
24. Kundalvanavihara

**Places of Historic Interest**

25. Khadva Vihara
26. Kontilun (Pari Mahal)
27. Khanqah-i-Naqishbandiya
28. Khanqah-i-Kandahama
29. Khanqah-i-Mir Shams-ud-Din Iraq
30. Khanqah-i-Andrabi
31. Khanqah-i-Sokhta
32. Kali Shripora
33. Kichamavihara.
34. Kakapor.

**"L"**

1. Lothikamatta
2. Loka-Bhavana
3. Lokishri
4. Linga at Sheri
5. Lastonpa Vihara

**Historic Kashmir**

6. Ladri Temple
7. Letapora
- "M"
1. Mukta Vihara
2. Mukta Svamin
3. Mausika Svamin
4. Martanda (Sun Temple)
5. Melcha Mar
6. Mosque of Akhoon Mullah Shah
7. Mukta – Kesva
8. Maha Varah
9. Mami-eshvaran
10. Mayagrama
11. Manasbal Temple
12. Manashri
13. Ministure Temple at Kuil

**Places of Historic Interest**

14. Mediaveul Sanskrit Inscription at Dachhan
  15. Malangapora
  16. Mosque of Rinchan
  17. Mattha at Bijbehara
  18. Mega Matta
  19. Margishur
  20. Mattan Spring.
  21. Mangla Raza Bhairar
  22. Mazar-I-Shoura (Durgjan)
  23. Mazar-I-Salatin
  24. Mazar-i-Shoudha.
  25. Mazar-i-Bibi Taj Khatoon
  26. Mazar-i-Sultan Shamash-uddin.
  27. Mazar-i-Malla Khah.
- “N”
1. Nandiksetra

**Historic Kashmir**

2. Nandamatta
  3. Naran Thal
  4. Narpirastan
  5. Naristhan
  6. Narannag Temple
  7. Nadvana Vichara
  8. Nagar Nagar Fort
  9. Narapora
  10. Nishat Garden.
  11. Nasim Bagh.
- “O”
1. Olchi Bagh (Pre-historic)
- “P”
1. Padasudana
  2. Paravarpora (Pravarsenapura)
  3. Padampora (Pre-histroci and historic)

**Places of Historic Interest**

4. Prayaresavera
5. Parihasapora
6. Pandrethan (Puranadhisthana)
7. Payer-Temple
8. Panzgom (Pre-historic)
9. Prati Shur
10. Prabakar svamin
11. Prava Gastishevara
12. Partapapora (Tapar)
13. Panzoth
14. Paris Maidan
15. Pather Masjid
16. Pritishur Temple
17. Parihaskeshiva
18. Patan (Pattana)
19. Pari Mahal (Pir Mahal)
20. Pushkar Nag

**Historic Kashmir****"R"**

1. Rajagiri
2. Rana Svami
3. Rilnesshvara
4. Remains at Shar
5. Ratnapora
6. Ram Bagh Samadhi Complex.
7. Ranishvara
8. Rajjupora
9. Rajolaka
10. Remains at Khampora
11. Ruined Mosque at Hassanabad.
12. Ratnadevi Vihara
13. Renz Pal (Phalgam)
14. Rug Nath Mandir
15. Rupa Lanka

**Places of Historic Interest**

16. Raithan
17. Roza-bal Tomb
18. Rahim Sahib Domat.  
"S"
1. Shab-uddinpora (Shadipor)
2. Shiv Svamin
3. Skanda Bhavana Vihara.
4. Subhata Matta
5. Shadardavana
6. Surapora
7. Shiv Svamin
8. Shrine of Sadasiva
9. Sapat Poskarni
10. Supesvara Ksetra
11. Siva Amresvara
12. Siva Vijayesvara

**Historic Kashmir**

13. Samansgas (Shangus)
14. Sveda Naga
15. Samkragaurisa
16. Sugandesa
17. Sauda Tirthua
18. Sona Lank
19. Sindmat Nagar
20. Sumudra Mattha
21. Sarva Temple
22. Sri Gufwara (Pre-historic)
23. Sad Bhavshri
24. Shera Matta
25. Sherkot Temple
26. Suras Vihar.
27. Smobur
28. Sharika-Devi

**Places of Historic Interest**

29. Shahi—Masjid
  30. Shuyar.
  31. Suskalettra Vihara.
  32. Shalimar Garden.
  33. Shergarhi palace.
  34. Sharda Astaphan.
- “T”
1. Tulmulya
  2. Tomb of Sultan Shams-u-Din
  3. Tomb of Gani Kashmiri
  4. Triprishivara
  5. Trisamdaya
  6. Temple at Garur
  7. Tribhavansvamin
  8. Tarapida Temple
  9. Temple at Kuther

**Historic Kashmir**

10. Turushrka Raza Bhairav
  11. Tami-Shur
  12. Thugwore
  13. Takht-i-Sulaiman (Shankrachariya)
  14. Tapar archaeological monument.
  15. Tomb of Mir Shamash-uddin Iraqi
  16. Tomb of Syed Ali Akbar Sahil.
  17. Tomb of Shaikh Bahauddin Ganj Bakash.
- “U”
1. Ushkara Vihara.
  2. Utpalasvamin
  3. Urthasramihara
- “V”
1. Vita-Sta Sindu Sangama
  2. Vinay Svamin
  3. Vishva Karman



## Places of Historic Interest

4. Vardhana Svamin
5. Vishnu Rana Svamin
6. Vardhamaesa
7. Vikrame Shvara
8. Vishniu Padmasvamin
9. Verinag Image of Vishnu
10. Visnu Smara Svamin
11. Vetha Vottur
12. Vijayesvara (Bijibara)
13. Varahksetra
14. Vitastatra Vihara.
15. Verinag Garden and Arcade.

## “W”

1. Wangat Temples.

## “Y”

1. Yarkandi Sarai
2. Yuzu—Asaph

## Historic Kashmir

## “Z”

1. Zayathasena-Bhairava
2. Zabni Inscription
3. Ziarat Hazrat Bal
4. Ziarat Charar-i-Sharif.
5. Ziarat Reshi Mool Sahil
6. Ziarat Jambaz Sahib
7. Ziarat Shah Firid-uidin (Kishtawar)
8. Zirarat Pir Dastagir
9. Ziarat Mukhdoom Sahib
10. Ziarat Batamaloo Sahib.
11. Ziarati Baba Zain-u-din
12. Zaina Dub.
13. Zukur.
14. Zaina-Lank
15. Ziarat Baba Baam-uddin.

**Places of Historic Interest**

16. Ziarat Baba Payam-uddin.
17. Ziarat Janbaz Sahib.
18. Ziarat Syed Husain Khwarzimi.
19. Ziarat Syed Hasami Samnani.